



# THE LONDON MAGAZINE.

JULY, 1735.

*A View of the WEEKLY ESSAYS and DISPUTES in this Month.*

Weekly Miscellany, June 28. N<sup>o</sup> 133.

To the Author of the Weekly Miscellany.

Sir,



**A**S to Mr. Foster's Complaint of Misrepresentation, (See p. 293.) in my charging him with *Unfairness*, in omitting certain Passages of Scripture which he has cited, my Answer is this, *viz.*

That I had no Design to *misrepresent* or *abuse* him. I would not do so by any Man whatsoever, or to serve any Cause whatsoever. I observed, that his professed Design is to set forth the *true* Nature of Heresy, because of its having been misunderstood, and misapplied, to the Prejudice of the best Scheme of Religion, p. 286. I observed also, that in p. 283, 289, he cites six several Texts, to shew, that Heresy is used in an *indifferent* Sense; but that he does not *here*, or *immediately* after, cite one Text, to shew, that it is represented as a Sin; which I thought necessary, in order to set forth its *true* Nature, which he had professed to do; and upon this I said, that a *fair and impartial Writer* would have taken Notice, that as Heresy is sometimes used in an *indifferent* Sense, so it is likewise represented as a *great Sin*, &c. meaning, that such a Writer would have taken Notice of these Things together, or brought them together into one Point of View; that they might be better seen and compared, and thereby yield the *true* Notion of Heresy.

Indeed several Texts are afterwards cited to shew the Sinfulness of Heresy; but I observed that these Texts do not make their Appearance till p. 294. I observed likewise, that

in the Interval between the former Texts, and these, *viz.* in p. 290, Mr. Foster infers from the *general* Notion of an Heretick, that an Heretick in a *bad* Sense, must be one who knowingly espouses false Doctrine, &c. and then goes on to support this Inference; and, among other Things, urges those Texts in Support of it, which shew the *Sinfulness* of Heresy. By which means he makes Heresy, in the *Scripture* Sense, to be either an *indifferent* Thing, or else the espousing of false Doctrine *knowingly*, and consequently he makes Scripture to say, that there is no Heresy, even in the Case of *wilful* Error, or of espousing false Doctrine thro' *wilful* Mistake; which is a Thing that Scripture does not say.

**B**Hence I concluded, that his citing of these Texts in the *Place* and *Manner* he has done, was not the same Thing as if he had cited them *before*; being not so fitted to give a *true* Account of Heresy; but calculated rather to convey a *false* Notion of it, than to set forth the *true* one. Mr. Foster may now see my *Meaning* and *Intention* in what I said; and likewise, that tho' his Charge of *Misrepresentation* may be true, *literally* speaking, yet, according to *Equity*, it is not true; and he might plainly perceive, my Design was not to shew, that he had lessened the *Sinfulness* of Heresy; but that he had heightened and aggravated it too much; throwing extravagant Features into its Picture, and thereby covering its true Image.

**C**

**D**

*Yours, &c.*

Thus (says Mr. Hooker) I have given my Correspondent's Answer exactly as he sent it. He ought to speak for himself, in his own Words, because he best knows his own Meaning, and can best express it. How far it may be satisfactory to Mr. Foster is no Concern of mine, for the Letters were inserted in my Absence from Town, and without my

Z z Know-

Knowledge, and I never saw them till I saw them in *Print*.

If I had been any Ways accessory to this Mistake, I should have been so far accountable for it; but since I was wholly unconcerned in the Affair, I shall leave the Gentlemen to settle it between themselves.

Having done Mr. *Foster* and my Correspondent all the Justice in my Power, I must now do Justice to Mr. *Venn*, who from some Expressions of Mr. *Foster's*, (See p. 293. E.) has been thought the Author of the two Letters on his Sermon. Whether Mr. *Foster* really intended to insinuate that Mr. *Venn* was the Author of those Letters, whether he meant him by the officious Informer, thorough obsequious Tool, and abandoned Prostitute, whether he did not also think of another Ecclesiastick, who was the Person principally concerned in the Opposition to Dr. *Rundle*, I will not offer to determine: But a great Part of the Town understands Mr. *Foster* in this Sense, neither can I find out any other natural Meaning of the Words. It highly becomes him therefore, at this Juncture, to purge himself by a plain and explicit Declaration of his Innocence, and likewise shew that the Expressions, as they are applied in the Passage, are capable of another probable Interpretation. If he does not thus clear himself in the Opinion of the Publick, he must expect to suffer very much in their Esteem, and lose much of his Popularity. To suppose a Man guilty of a Crime, and then abuse him for it, is a very odd Way of trying, and punishing a Man. If Mr. *Venn* were such a Tool to any other Person, what must that Person be, who tempted a Clergyman, with Hopes of his Favour, to prostitute himself in such an abandoned Manner? And if Mr. *Foster* really intended to insinuate such an Accusation against either, I do not care to give him the Title which belongs to him. Insinuations are as criminal in Conscience, and as mischievous in their Effects, as direct Charges; and therefore Mr. *Foster* must not plead that he has named no Body; the Meaning that he intended, tho' indirectly, to convey, is what it concerns him to clear up. Let Mr. *Foster* do as he thinks fit; I take this Opportunity to assure the Publick, that Mr. *Venn* was not the Author of the two Letters in the *Miscellany*, concerning his Sermon on Heresy.

A Word or two now in Relation to myself. Mr. *Foster* says, that the *Miscellany* has been, from the Beginning, the common Place of Scandal: And afterwards, speaking of my Correspondent's Misrepresentation of him, he calls it a matchless Piece of Impudence and Falshood, which he was surprized to find even in the *Miscellany*; plainly implying, that the Author of the *Miscellany* has been from the Beginning an exceedingly impudent, lying Rascal. If Mr. *Foster* does not think such Be-

haviour unbecoming his Character, I think it below mine to be concerned at it. I find he has done with the *Miscellany*, but the *Miscellany* has not done with him. There are some other Things in his Letters, that must be considered in due Time.

A Mr. *Walsingham* in the *Free Briton* of Thursday last inform'd the Publick, that all the Gentlemen engag'd in Defence of the Administration had unanimously agreed to incorporate themselves in one Daily Paper. Accordingly at the End of the Month, the *Free Briton*, the *London Journal*, and the *Daily Courant* were dropt, and the following new Paper was set up, with an Introduction by Mr. *Walsingham*.

The Daily Gazetteer, June 30. N<sup>o</sup> 1.

THE good Understanding which is necessary to be kept up between Authors and Readers, hath established a fashionable Correspondence between them, and made it natural to introduce a new Paper with such Accounts of the Design, and of the Persons who undertake it, as may at once gratify every Man's Curiosity, and interest him in the Success of the Undertaking.

This, which now offers itself to the Good-Will of the Reader, cannot have a better Recommendation, than that it is owing to the amicable Agreement of several Authors, who having, for many Years past, been embarked in the same Cause, have at length resolved to unite in the same Paper, and by the most extensive Circulation, to publish their faithful Endeavours in Support of the general Interest.

Of this Purpose I gave some Account in the *Free Briton* on the last Thursday, intending to prosecute the Design of that Paper, on the same Day, every Week, in the Course of this. And the Author of the *London Journal* is likewise determined to proceed in this Paper every Saturday, as usual. For the rest, there are other Gentlemen, particularly those of the *Daily Courant*, who will chuse for themselves, such Days as may be convenient to them; and if there are any Vacancies, they will be supplied with such Papers, as our Correspondents shall be pleased to communicate to us.

For the Title, it hath been judged proper to give this Paper no other than what may relate to the Intelligence which it contains. The frequent Opportunities which we shall have of obliging our Correspondents, makes us hope, that we shall have Assistance from every Gentleman, whose Affection inclines him, and whose Leisure allows him, to join in the Defence of those Principles, which every good Man ought to defend, and which every Englishman naturally holds most dear. The Apprehension of being molested by the Abuse



Abuse of Parties, if that can have any Effect on Men who are warm in the Defence of Truth, and brave in the Cause of Liberty; yet, in this Case, it can have no Influence, since any one may express himself with as much Freedom as may be requisite, without being known to more than he is pleased to confide in, and without being obliged to repose any Confidence at all.

This being the Nature of our present Undertaking, it is with particular Satisfaction that I can look back on more than *seven Years* past; wherein, with the greatest Zeal for the Cause of my Country, I have constantly appeared, in Vindication of our most happy Constitution, and of his Majesty's mild and just Government, in Opposition to all who, from desperate Designs against the one, have wickedly endeavoured to defame and misrepresent the other; and in Opposition to all who, from restless Ambition, or unreasonable Resentments, have blended their Interests with those of a ruinous Faction, given Edge to their Weapons, and Strength to their Arm, whilst they have taught even *Jacobites* to call themselves *Patriots*, and to sanctify the Cause of *publick Destruction* with the Name of *publick Virtue*.

Old Whig, July 3. N<sup>o</sup> 17.

The *Salters-Hall Sermons defended*. (See p. 263.)

**T**IS the peculiar Misfortune of some Men, that their whole Life is one constant Scene of *Mummary*, and they are perpetually forced to wear a Mask. And as they seldom or never appear what in Reality they are, or honestly mean what they gravely profess to intend; they imagine the rest of Mankind to be as errant *Mummers* as themselves, and to be always pursuing some selfish sinister Ends, because they are conscious to themselves of the Insincerity and Hypocrisy of their own Intentions and Behaviour.

I am led into this Reflection by the scandalous Treatment which a Set of Gentlemen have lately met with, for their Discourses against Popery at *Salters-Hall*. They have been represented to the World, as engaged in the Party Design of making Converts to themselves, as having thrown bitter Invectives against the Church of England, and declared themselves Enemies to his Majesty's Government. Infamous Libels have been published against them, to expose them to the Resentment of the Nation, and to spirit up the Mob to their entire Extirpation.

One Charge against them is, that several of the Lecturers insinuate very severe Reflections against the Church of England, which seems to be the peculiar Mark of their Spleen; and that in all their Complaints against Pope-

ry, there is that Mixture of Invektive against the Establishment, that 'tis pretty hard to guess which of them they think to be the greater Tyranny of the two. (See p. 256.) Would not any one think from hence, that the Church of England is particularly named, and her Doctrines directly opposed in some or all of these Sermons? And yet nothing is less true.

**A** The Grounds of this pretended Charge are, that some of the Preachers have asserted, that such an Authority as requires a blind Submission to the Priest, is the very Essence of Popery; that the Validity of the Sacraments doth not depend on the uninterrupted Succession of the Bishops from the Apostles thro' the Church of Rome; and that idolatrous Papists cannot be saved according to the Terms of the Gospel Covenant. Now the asserting these Principles can be no Reflection upon the Church of England, because she hath no where in her Articles, Canons or Homilies taught, that her Priests have Authority to demand a blind Submission, or that the uninterrupted Succession is necessary to the Validity of the Christian Ministry, or that idolatrous Papists can be saved according to the Terms of the Christian Covenant. To assert these Things to be the Doctrine of the Church of England, is to misrepresent, vilify and bely her. They are only the superstitious Tenets of particular Persons, that are countenanced by no publick Injunction, and absolutely want the Sanction of national Authority.

**B** The private Opinions of a *S—b—g*, a *W—b—r*, or a *V—n*, are not the Doctrines of the Church; nor the Rants of an *Entbusiastical Bigott*, to be esteemed as her sacred Voice and Language. And therefore the Reveries and mad Claims of particular Persons in the Church, may be ridiculed, censured, or exposed, without offending or inveighing against the Church of England, which neither teaches nor vindicates them.

**E** Another Charge against one of them is, that he hath impeached and insulted the present Bishops of the Church, for saying: If Popery be really increasing, and if even the Prelates of the Establishment are sensible of it, methinks they should be sensible of the Necessity of a stronger Union amongst all Protestants; which Sentence hath been made to speak the following Language. 'If even the present Bishops of the Church, who are some of the last whom one would ever expect to be apprehensive of any Danger from that Side, do nevertheless see that Popery gets Ground amongst us; one would imagine they should come to an Agreement with us Dissenters, by removing their own Order, prescribed Forms of Prayer, and every Thing else.' But this Paraphrase is forced, and the Expression will fairly and naturally bear another Turn; nor could any Man find out Episcopacy and Common Prayer in it.

but one whose Head was turned giddy by too much thinking of them. The plain Meaning seems to be, *That if Popery be really encreasing, and if even the Prelates of the Establishment are so sensible of it as to excite their Clergy by pastoral Letters to preach against it, methinks they should be sensible of the Necessity of a stronger Union amongst all Protestants; so sensible of it, as to take away every just Occasion that may divide or discontent them.* And I can't help adding myself, that if the Propbanation of a sacred Ordinance of the Christian Church is the principal Occasion that divides and discontents Protestants, I apprehend the removing that Occasion of Division would be both an Honour and Security to the Church.

The same Gentleman is charged with being far gone in the Principles of Infidelity, for two Reasons. 1. *Because his Notions about Authority, Succession and the Priesthood are exactly what we find in Infidel Writers.* 2. *Because he makes this grave Remark, that 'tis mere Superstition to imagine that God goes out of the common Method of his Providence to punish the Sins of particular Persons.*

As to the first of them, Are there no Principles of Truth that Infidels hold? Is it a Disgrace to Christians to hold such Truths as are common to themselves and Infidels? If such as are called Infidels have a right Notion of the Succession and Authority of the Priesthood, surely a Christian Man must be in the Right that embraces their Notion in these Things? But the Objection hath a farther Meaning, viz. that 'tis a real Argument of Infidelity not to believe in the Authority of the Priests, not to allow the Regularity of their Succession from the Apostles, thro' the Sink of the Church of Rome. But in what Chapter of the *New Testament* are these special Doctrines to be found? Or rather, if to deny these is Infidelity, and a Contradiction to the Gospel, and a discrediting the very Scriptures themselves, poor Paul and Peter! How will you escape the dreadful Charge of Infidelity? You, who have declared against the having Dominion over the Faith of others, and lording it over the Heritage of God. Yes, what shall we say to our Saviour himself, who commanded the Multitude and his Disciples; saying: *Call no Man your Father upon the Earth, for one is your Father which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ?* Even our Saviour himself was, according to this Account, a Teacher of Infidelity; for he expressly warned Men against that blind Submission, and assuming that tyrannical Authority, that some modern Gentlemen are endeavouring to palm upon Mankind as his Gospel. But can these Men talk of Infidel Writers, and Principles of Infidelity, or discrediting the Scriptures, without blushing? Do they not know that

Infidelity, both at home and abroad, springs from their ungodly Claims and wicked Abuses of Power? Could the most inveterate Enemy of the Gospel of Jesus do more to depreciate the sacred Writings, and expose Christianity to Contempt and Scorn, than Writers, who make the vilest Absurdities, and the worst Doctrines, to be the Doctrines of the Gospel? What, is the Christian Church to be filled up with no other Members but Tyrants and Slaves? Must we renounce our Senses and Understandings to be made the Dupes and Cal- lies of crafty Impostors and Cheats? Is this to be a Christian? If it is, farewell for ever the Credit of Christianity! Farewell all the sacred Regards that have hitherto been paid to its Principles and Precepts! But these are false and groundless Calumnies on Christianity.

As to the second Reason urg'd of Mr. C——r's Infidelity, and not believing his Bible, 'tis so low as not to deserve any Notice. For, as he says, *'tis mere Superstition to imagine that God goes out of the common Method of his Providence to punish the Sins of particular Persons,* so he produces a Passage of Scripture in Proof of it, that is plainly and fully to his Purpose. Eccles. ix. 2. *All Things come alike to all, there is one Event to the Righteous and the Wicked. As is the Good, so is the Sinner; and he that sweareth, as he that sweareth an Oath.* Now if this Observation be true, 'tis equally true, and in the same Latitude, that God doth not go out of the common Method of his Providence to punish the Sins of particular Persons; for if he did, all Things would not come alike to the Righteous and the Wicked, but they would be distinguished from each other by suitable Events.

Another very heinous Charge against them is, that they have expressed great Zeal against negative Discouragements for religious Principles, not subversive of Society and Civil Government, and asserted that the burning Men in their Civil Rights without any Civil Forfeiture or Crime, merely on Account of the Faith they believe, or the Worship they practise, is Persecution. The Inference which hath been drawn from hence is, that their Zeal is not Zeal for Religion, or Zeal for his Majesty's Service, but Zeal for themselves. It must be allowed that Men are naturally inclined to be zealous for their own Rights and Liberties; and if this be a Crime, 'tis a Crime which I hope the whole Nation will continue to be guilty of, to the latest Period of Time. But will any Man in his Senses affirm such a Zeal to be really criminal? Or how doth it follow, that because the Dissenting Ministers have a Zeal for themselves, and for the natural Rights of the People whom they teach, their Zeal is not for Religion, or his Majesty's Service? Is there then any Rule in Religion requiring the Civil Magistrate, or the Legisla-  
ture



ture of any Country, to *hurt* Men in their Civil Rights *merely* on Account of their Faith and Worship, without any Civil Forfeiture? Or that forbids Men a becoming Zeal for these Rights? Or is there any Part of his Majesty's Conduct, that can lead any Person to think, that he is a Friend to slavish Principles, or desires to be placed at the Head of a persecuting Religion? Such Insinuations are a Reproach to Religion, and an Insult upon the Government of the best of Princes.

Daily Gazetteer, July 3. N<sup>o</sup> 4.

Of the Marks of a good Administration.

THE first Characteristick of a good Administration, is a sacred Regard for the Laws, that the Certainty of them be most firm, and the Sanctity of them most pure; that the Administration of Justice be not only uncorrupted but unsuspected, and the Seats of Judicature supply'd with Men, whom not the Arts of Courts, nor Jobs of State, nor servile Dispositions, nor dependent Fortunes, have recommended to Preferment; but whom the concurring Approbation of Mankind had rais'd to the highest Eminence of the Bar before they were elevated to the Bench.

Another Mark of a faithful Ministry, is their due Regard to the Authority and Liberty of Parliaments, that every Act and Measure of Government be submitted to the Discussion of the People's Representatives, and every Instance of *their Advice* made a Rule of Government not to be departed from; that the Weight and Influence of the Crown be wholly directed to the Good of the Publick, and never employ'd against the Happiness of the People; that the Royal Prerogative be never oppos'd to the Rights of Parliament, nor the Royal Assent refused to Bills which have pass'd both Houses.

To these may be added, what must be the Consequence of an Administration, which preserves the Constitution of Parliaments, and the Course of Justice intire, that the Lives of Men will be most safe under such a Government; that neither the Weak will be the Victims of their Violence, nor the Strong the Objects of their Vengeance; that illustrious Blood will not be shed, nor Oppressions multiplied to support their Power; that their Jealousy, their Anger, or their Revenge will not be gratified by the Perversion of Law, nor Opposition loaded with Penalties, nor the Tongues and Thoughts of Men with Restraints; but that all Men have Liberty to act for the Publick, without Danger to their Persons, to examine the Conduct of publick Affairs, and to oppose all Attempts which endanger the common Interest.

The next undoubted Mark of a good Administration is the equal Protection of dif-

ferent Persuasions in Religion, that no Man be invaded in the Liberty of Conscience, nor injured for his Sentiments in the Concern of his Salvation. As it is the highest Form, and most odious Species of Tyranny to enthrall the Mind of Man, and compel him to acknowledge Opinions which he does not believe, or to abjure Opinions of which he is a Believer; it is the shining Merit, and the incontestable Evidence of a good Government where all Opinions are free; where no Inquisitions are made into Mens Consciences, nor Hardships annexed to Modes of Religion: Where this is the Advantage of any People, it is, at the same Time, a Virtue in their Administration, which deserves all Acknowledgment, if every Attempt to lessen this Liberty is treated by their Governors with the greatest Abhorrence; if those Ministers are free from any Imputations of giving up the Rights of one Part of Mankind to the Bigotry and Superstition of others, or of gaining Zealots and Churchmen to their Cause by the Sacrifice of Dissenters, or of engaging a Faction to aid them against civil Liberty, by contracting with them for the Destruction of religious Right.

There are other Marks, by which Ministers may be distinguished with eminent Advantage: But there are some Advantages, which, I fear, the *longest Liver* amongst us will never be able to rejoice in under any Administration: That no Misfortunes shall happen to the Times; that Wars shall not molest the World; that Corruptions shall not infect the State; that all Officers of a Government shall be as exact in their Duty as those who are highest in Authority; that Opposition shall not be mixed with Disaffection; that private and immoderate Ambition shall not create publick Uneasiness; that Ministers shall not have faithless Friends and unreasonable Enemies, will never be the Blessing of any People in the World: And if a just Administration is never to be allowed, which hath not these Advantages, I must yield the Debate, and acknowledge, that there never was, nor will, nor can be, a faithful, skilful, deserving Administration in the World; and that the present is, of all others, the farthest removed from that Character.

FRA. WALSHINGHAM.

Prompter, July 4. N<sup>o</sup> 63.

The Difference between the Busy Man and the Man of Business.

THE *Musick of the Spheres*, an Expression often us'd by the Old Writers, meant no more than the *Harmony* of their *Motion*: And, it is *Order*, or *Division of Parts*, that does every Thing in *Business*.

Order.

Order, thou eye of action! — wanting thee,  
 Wisdom works, hood-wink'd, in perplexity:  
 Entangled reason trips at ev'ry pace;  
 And truth beclouded, puts on error's face!  
 —How is the world deceiv'd by noise and show!  
 Alas! how different, to pretend, — and know!  
 Like a poor high-way brook, pretence runs loud,  
 Bustling, but shallow; — dirty, weak, and  
 proud: [glides,  
 While, like imperial Thames, true knowledge  
 Silently strong, — and its deep bottom hides.

I borrowed these Verses, while I waited  
 for my Dinner, from the *Window* of an Inn,  
 in the North of Scotland; where they had  
 been written with the Point of a Diamond,  
 by an Inhabitant of one of the Mountains. **B**  
 See the Effect of *Independence* and *Leisure*!  
 Had this unruffled High-lander been brought  
 up in a Court, he wou'd, instead of praising  
*Serenity*, have prostituted his *Muse* to sing the  
 Charms of *Confusion*; and taken Pains to  
 prove no Difference between *Depth* and *Obscu-*  
*rity*.

I will endeavour to strike out two Pic- **C**  
 tures, by one of which the *Busy Man* may  
 be known; and, by the Other, the *Man of*  
*Business*.

The *Busy Man* never speaks, but with a  
 View to convince you, he is eloquent. Since  
 he talks but to amuse, it is no Part of his  
 Purpose to be clear: It is always enough, if  
 he interrupts and over-bears you. With these  
 Qualifications he is loudest in publick Assem- **D**  
 blies: And a Great Man is his Name, at all  
 general Courts in the City. It is not his Am-  
 bition to know, but be thought knowing. He  
 will appoint you to meet him in some Place,  
 where he cannot be known; and at the same  
 Time, take Care to be found, and broke in  
 upon, that he may give his *Vanity* the En-  
 joyment of a Complaint, that he can never be  
 private! He imagines, that to be notic'd, is  
 the same Thing as to be considerable: There-  
 fore thrusts himself into every Business, with-  
 out Regard to the Figure he may happen to  
 make, when got foremost. His Sensation is,  
 unnaturally, without, and his Soul being ne-  
 ver at Home, it wou'd be useless to look into  
 himself: So he lives, without Taste or Digest-  
 ion: And, after a Length of Years spent in **E**  
 Noise, Smoak, and Hurry, is surpriz'd, when  
 he finds himself at Leisure to die: — And goes  
 off, mis'd by nobody; but, like Solomon's  
 Path of an Arrow, has made his Way thro'  
 a World, that is clos'd up behind him, and re-  
 tains not the Mark of his Passing.

The *Man of Business* divides the Means  
 from the End, and advances, gradatim, thro'  
 the Turns of his Purpose. If he speaks, it is  
 to enquire, or to answer: If he resolves, it is  
 to pursue, and to execute. He sorts his De-  
 signs, like a Chymical Physician, avoiding all  
 Mixtures, which destroy one another. He

gets Ground, in a Line; and wins Time, by  
 not deviating. The Reputation of his Speed  
 is the least of his Care: He considers not  
 what others suppose him to be; but examines  
 what he is, with the utmost Exactness. He  
 measures the Length of his Journey, and com-  
 pares it with his Pace; then, goes on, with-  
 out Haste, or Impatience: Never envying those  
 ungraceful Gallopers, who are continually  
 spurring before him, blind, and choak'd with  
 the Dust, which they kick up in their Speed,  
 to deprive them of the Prospects, that might  
 make their Journey delightful. He under-  
 takes not a Purpose because it is good, but be-  
 cause it is, at once, good and seasonable. He  
 sifts his Ideas, and conceives nothing in the  
 Gross; content to be rather successfully slow,  
 than mistakenly active. So he lives without  
 Hurry, and dies without Pain: For, his  
 Foresight extending to every probable Event,  
 Death itself may disturb, but can never disap-  
 point him.

Universal Spectator, July 5. N<sup>o</sup> 352.

Of Tragedies, Comedies, and Opera's.

THE first Design of the Stage was to  
 discountenance Vice and encourage Vir-  
 tue, by shewing both in their true Light; the  
 former stripp'd of its Allurements, and the  
 latter disrob'd of that Severity with which  
 Tendernefs of ourselves and our own Sensuali-  
 ty have cloth'd her. As far as our Thea- **D**  
 trical Entertainments answer this End, they  
 certainly deserve Encouragement, whether  
 the Moral is given us in plain Sense, a sub-  
 lime Stile, or join'd to Musick: This last  
 Way I have often heard ridicul'd for its Ab-  
 surdity in making Heroes sing their Anger  
 and Resentment, as well as their Love; but  
 who makes this a Subject for his Satire, may  
 as well laugh at the pompous Stile of Trage- **E**  
 dy, it being equally unnatural for Men to  
 talk in Rhime or blank Verse, to govern  
 Kingdoms, &c. in measur'd Periods, and to  
 have them sing their Orders, or defy their  
 Enemies in Musick. These are Cavils of  
 low Wits, who mistake the Design of the  
 Stage, which is to convey a Moral in the  
 most agreeable Manner, and to allure us into  
 Virtue by flattering our Senses while it im-  
 proves our Minds; for this Reason, the The-  
 atre is allow'd to call upon the Sister Arts,  
 Poetry, Painting and Musick; and to use all  
 Means which may conduce to the design'd  
 End. A sublime Stile, fine Scenes, rich  
 Clothes, &c. draw us to the Theatre; and  
 that either does, or ought, to send us away  
 with our Minds improv'd, as well as our Sen-  
 ses entertain'd: When a Play has not this  
 View, when poetical Justice is not done, the  
 Vicious expos'd and punish'd, the Virtuous  
 applauded and rewarded; when the patient  
 Strug-



Strugglings of good Men against the Wiles of Villany, are not crown'd with Success upon the Stage, the Poet and his Work ought to be exploded. If then an Opera, or a Poem, set to good Musick, gives us, in some pleasing Allegory, a Lesson of Morality, I can't but think it preferable to either the Comick Vein or the Tragick Stile; the first rather raises our Mirth by too many Witticisms, or by exposing to Ridicule Characters which shou'd indeed move our Pity, to think human Nature cou'd fall so low; I say it sets us too much upon the merry Vein to consider the Moral, which the Folly of some Country Squire, &c. or the Cunning of some crafty Sharper makes us overlook: The Incidents of the latter too much affect us to make us consider the Design of the Poet; or, it not seldom happens, that in attempting the Sublime he becomes unintelligible. Neither of these Inconveniences can be objected to the Pieces set to Musick, which have this Advantage, that the Harmony keeps us attentive, at the same Time that more than one Sense is entertain'd; the Language is intelligible and in a just Mean between the Rant of Tragedy and the low Wit of Comedy; besides, the Italian Poets, from whom the Opera's are taken, have more strictly adher'd to the first Design of Poetry, viz. the rendering Virtue amiable and Vice odious, than have our modern Writers; their Allegories are delightful and contain excellent Morals.

Weekly Miscellany, July 5. N<sup>o</sup> 134.

The Bigottry and Credulity of the Deists expos'd.

S I R,

IT is not unusual for the Writers on the Side of Revealed Religion, to miscall those good Gentlemen, the Deists and Free-thinkers, by the Name of Infidels or Unbelievers. Can any Charge be more unjust? Examine their Tenets and Principles, and you will be forced to confess, that they are not only clear of such an Imputation, but that they are the most credulous and superstitious Bigots in Nature. They are indeed sometimes charged, as if they denied the Evidence of Faith in general, and would admit nothing unsupported by Reason and Demonstration. Far from it, Sir, I assure you. They are not so stubborn as this comes to. Reason and Demonstration are Words which sound well; and, when properly distinguished, make a very pretty Figure in a Discourse. And it would be hard to deprive them of Terms so eminently serviceable. But with what is usually understood by these Words, they have as little to do, as you can well imagine. And, if you suppose them Enemies to Faith, you betray an equal Ignorance of their Writings and Conversation.

What tho' they will not believe a few old, uncomfortable (I mean, to them uncomfortable) Doctrines, which the World has consented to believe for 1700 Years? To accuse them on this Account, proceeds from Prejudice of Education, and a Narrowness of thinking. If their Belief be not of the same Sort with that of Christians, yet it is of a much larger Extent. You seem to narrow your Principle, and will not admit any Thing as a proper Object of your Faith, which contradicts the Principles of Reason and common Sense. Whereas these Gentlemen can believe in all Cases, the Truth of Religion only excepted, often without any Ground from Reason, nay, sometimes against its clearest Dictates. Tho' they are not weak and superstitious enough to believe in Jesus Christ, the Prophets, and Apostles, yet they can place a full and implicit Confidence in the wonderful Discoveries of Iceland, Woolston, or Tindal. I will subjoin a few Articles only, out of many, of the Deists Creed.

A principal and leading one is, that all Parsons, as such, are Rogues, and Promoters of Error, that they are the Disturbers of Mankind, and the Pests of Society; at the same Time, that they are sometimes accused as Creatures of human Policy, appointed to assist the Government. They not only think this of the Clergy of any one Communion, tho' even this were surprizing enough, but of all. 'Tis an establish'd Maxim, that Priests of all Religions are the same. Let a Man be never so sincere and impartial, possessed of never so great a Share of Wisdom and Judgment, no sooner does he dedicate his Time to the Study and preaching of religious Truths, than he commences byassed, and prejudiced, and ignorant, and deceived. If the honestest Fellow in the World does but put on a black Gown, such a strange Power will this have, that Horace's Censure will be immediately applicable to him.

— Hic niger est, hunc tu, Romane, caveto.

I do not ask you, whether your Faith be wide enough to admit this, but whether they, that do, can justly be stiled Unbelievers? Is not this believing with a Witness, in Spite of Reason and Experience?

Let us take another Article. If these Gentlemen do not believe the Truth of the Gospel Miracles, they yet believe this, which is harder to be digested than all of them; viz. that it was established and propagated without any: Here it asks more Faith to be a Deist than a Christian. That some poor Fishermen, without Credit, without Learning, without Power, shou'd attempt to preach a Religion contrary to the Prejudices, Interests, and Passions of Mankind; that they should build this on such open, notorious Facts, as Multitudes of People were Judges of, and could disprove; that they should so

cunningly contrive this Cheat, that notwithstanding the Art and Vigilance, and Malice of their Adversaries, no Man was able to find it out, and confute them; that being all Men of like Nature and Passions with others, equally sensible of Pain, and desirous of Ease, they should, with all their Senses about them, with no one View in the World, incur the Hatred of all the ruling Men in it, and expose themselves to the most terrible Marks of this Hatred, that can be imagined, all of them rejecting Life, and persisting even to Death, and not one either thro' Fear, or by any Accident, varying in his Accounts, or betraying the Cheat (as it is common for Impostors to do) by flinching: And that the whole World, in Ages as enlightened and corrupt as any, should voluntarily resign their Prejudices, renounce their Pleasures, catch the Infection of their Folly, submit to the same cruel Persecutions, and suffer themselves to be cheated, not only out of their Understandings and Senses, but out of their Lives — If the Apostles were not convinced of the Truth of the Gospel, how came they to engage in so hazardous, and, in all human Views, so fruitless a Design? If they did not convince the World by some *Power from on high*, how can we account for their so very speedy Success? — These are Difficulties with me, and I believe, with many others; but they are none to *Deists*. And here I must again, Sir, call upon you to reflect, do they deserve to be represented under the Name of *Infidels*? No surely, they *believe* lustily and boldly. What are all our Articles of Faith to this? I may venture to ask you, whether this would not stagger a *Faith*, which is not larger than that of *Christians*. Let me therefore conclude with moving, that such Men for the future may not be called *Unbelievers*, but *Misbelievers*. I am, Yours, &c.

N. B. In the Daily Gazetteer of July 5. Osborne has an Introductory Discourse to a View of the antient Constitution; in Answer to two late Craftsmen, (See p. 288, 299.) But as what he offers on this Subject is much the same with what he had before said, (See Vol. III. p. 128) we therefore omit it, and pass on to

Craftsman, July 5. N<sup>o</sup> 470.

Farther Considerations on our antient and modern Constitution.

ENOUGH hath been said, in our former Papers, (p. 288, 299.) to shew that the People of England have always had a Share, or a Right to a Share, in the Legislature; tho' the Manner of exercising that Right, and even the Form of holding Parliaments, have

often varied. The Persons, who compos'd these Assemblies in antient Times, took their Seats there by Virtue of certain Tenures, and not by Election, or Delegation, as they do at present. And the several Estates of the Realm, as we now call them, were not originally distinguished, but sat together, and form'd one Assembly. Nay, even when the great Increase of Barons, or landed Gentlemen, produc'd a Distinction of the greater and lesser Barons; (or, as we now term them, of the Lords and Commons;) and the Multiplicity of the latter made it necessary, for the Sake of Order, that they should be represented, instead of coming personally to Parliament; even then, I say, the Manner of Representation was not the same, as in our Days. It is generally agreed that the Cities and Boroughs sent Deputies to Parliament long before the Counties; and that many Boroughs had formerly this Privilege, which are now disfranchis'd, or discharg'd from the Burthen of it, as it was then esteem'd. We have Instances of this no longer ago than in Q. Elizabeth's Reign.

The Right of Election hath likewise admitted of several Alterations, from Time to Time, either for good or bad Ends. At first, all the Land-holders seem to have had a Right of voting for Knights of the Shire; but in the Reign of Henry VI. it was confin'd to those, who had a Freehold Estate of at least 40s. per Ann. as it continues at this Day, tho' the Value of Money is so vastly altered. I don't mention this to insinuate that the Number of free Voters ought to be farther limited, (for I think our Security depends, in a great Measure, upon it) but only as it falls in the Way of my Argument.

The Right of Election in Cities and Boroughs, hath occasion'd more Disputes in Parliament than any other Point whatsoever, and been too often determin'd, according to the Dictates of an overgrown Minister, or the Humour of prevailing Factions. But it is now, in a good Measure, settled by a Clause in the late Act, for preventing Bribery and Corruption in Elections, which makes the last Determination of the House of Commons final; as well as the late Resolution of the House, confirming that Clause, according to its original Meaning, against a sophistical Attempt to explain it away.

In former Times, (viz. when the Method of Representation first took Place) no Person could be chosen either a Knight of the Shire, a Citizen, or a Burgess, without being resident in the particular County, City, or Borough, for which he stood Candidate, at the Time when the Writ of Summons bore Date. It was likewise required that they should be notable Knights, notable Esquires, or Gentlemen; and as a farther Security that they should not betray their Trust, the Counties, Cities and Boroughs, which they represented, were oblig'd



ed to pay them *Wages*. But every Body knows this is not altogether the Case at present; nor hath it been so for many Years past. On the contrary, Persons of *mean Fortunes* have so often found Means of creeping into *Parliament*, and making a Market of their *Constituents*, to whom they were *absolute Strangers*, that it was thought necessary, in Q. Anne's Reign, to enact that no Person shall be qualified to represent a *County*, who hath not a landed Estate of, at least, 600 *l. per Ann.* nor a *City*, or *Borough* without 300 *l. per Ann.* of Freehold, or Copyhold for Life; excepting the *eldest Sons of Peers*, and *Heirs apparent of any Persons qualify'd to serve as Knights of the Shire*. This must be confess'd a very good Provision, in the main; and I hope it is duly put in Execution.

Again; the *Power of the House of Commons* hath also varied, in different Reigns, according to the natural Course of Things, and just as *Prerogative*, or *popular Liberty* happened to get the Ascendant. Sometimes, it hath been reduc'd very low, by the prevailing Influence of the *Crown*, or the Violence of *twisted and daring Ministers*. At other Times, it hath exerted itself again with double Vigour, and made *those*, who endeavoured to suppress it, feel its Weight. They not only call'd *evil Ministers* to Account, and brought them to Justice; but even restrain'd, limited and depos'd *Kings*, when they found them incapable of being reclaim'd, and set up others in their Stead. They appointed *Guardians of the Realm*, and *Commissioners* to look after the Disposition of *publick Money*. Nay, it is even a disputed Point whether the *Consent of the Commons* was not formerly necessary to the *Creation of Peers*.

I shall conclude this Head in the Words of a late Writer; ' \* that, from the earliest Accounts of Time, our Ancestors in Germany were a *free People*, and had a Right to assent, or dissent to all *Laws*; that that Right was exercis'd, and preserv'd under the *Saxon and Norman Kings*, even to our Days; and may an *uninterrupted Exercise* thereof continue till Time shall be no more!

I shall now take Notice of two or three other Points, in which our *antient Constitution* hath been materially altered.

The first I shall mention are the *County Courts*, which were formerly the *chief Courts of the Kingdom*, and existed long before those at *Westminster* were erected. They were held, at stated Times, in every County, and Matters of the greatest Consequence were try'd in them, with little Expence, and none of that vexatious Chicanry, which now clogs most of our *judicial Proceedings*. Indeed, the Form of *these Courts* is still continued;

but they are only the Shadow of what they once were.

As an Instance of this, the *Sheriffs* were antiently chosen in the *County Courts*, in which they presided, by the Suffrages of the *People*, as *Knights of the Shire* are at present; but the Nomination of them is now lodg'd in the *Crown*, by Act of Parliament, excepting only the *City of London*, which still enjoys the Privilege of electing its *own Sheriffs*, who are also *Sheriffs* for the County of *Middlesex*.

*Justices of the Peace*, or *Conservators of the Peace*, according to their former Denomination, were likewise chosen by the *People*, in the same Manner; but the sole Power of constituting *these Magistrates*, as well as the *Sheriffs*, is now transferr'd by Statute to the *King*, excepting in *great Cities and Corporations*, which have it by Charter in themselves; tho' many of the *smaller Boroughs* have not an exclusive Jurisdiction, and are therefore subject to the *King's Commissioners*, as well as the *Counties*. Nay farther; when *these Commissioners* were first instituted, they were limited to a very small Number in each County; two of whom were to be of the *best Quality*, two *Knights*, and two *Gentlemen of the Law*; but, in Course of Time, they increas'd to such a Degree, † that Mr. *Lambard*, above 100 Years ago, complain'd of their excessive Number; and, after him, the learned *Spelman* takes Notice that they were above 60 in each County. They are now without Limitation; and their *prodigious Increase*, with the *unsuitable Appointment many Times made of Persons for this Trust*, hath render'd the Office contemptible in the Eyes of our *best Gentry*, for whom it was originally intended.

Some of *these Justices*, as I formerly observed, made such a scandalous Use of their Commission, in Q. *Elizabeth's* Reign, that they were nick-nam'd *Basket-Justices*, or, as we now call them, *Trading Justices*; and a Complaint was openly made against them in *Parliament*. (Vol. I. p. 234.)

This infamous Practice of exposing *Justice* to Sale, as it were in a Market, hath since risen to such a monstrous Height, by the Number of *indigent Persons*, who got into Commission, and the *vast Powers* intrusted to them by a Multitude of *modern Statutes*, that it was lately found necessary to pass an Act, for their *better Qualification*; which I am afraid hath not intirely had the propos'd Effect.

In antient Times, we had no other *Standing Armies*, in Times of Peace, than the *common Militia of the Kingdom*; and even the Power of that was not absolutely vested in the *Crown* till the Restoration of K. *Charles* the 2d.

A a a

Fog's

\* St. Amand's *Historical Essay on the Legislative Power of England*, &c. † Jacob's *Law Dict.* under the Head of *Justices of the Peace*.

Fog's Journal, July 5. N<sup>o</sup> 348.

Remarks on a Pamphlet, entitled, Opposition no Proof of Patriotism; and Mr. Walsingham's Manner of Writing.

**H**ORACE said long ago, that it was pleasant now and then to play the Fool. Some Gentlemen of our Times, certainly think, that it must be more pleasant always to play the Fool. We may from their Writings as well as Conduct, judge these to be their Sentiments; no sooner is one ridiculous Pamphlet thrust in at People's Doors, but out comes another; when you have laughed at a *Series of Wisdom and Policy*, (See p. 285) you are presented with *Opposition no Proof of Patriotism*, a Thing with a very grave Title, and if you had not been acquainted with the Writings which come from that Quarter, you might expect to find something set right, which was misrepresented on the other Side, to find some Measure justified that has been censured; but the People we are speaking of don't think themselves obliged to satisfy any Man in such Points; they give you the Sayings of good old Women, that may be applied to any Thing else as well as the Thing in Dispute. As for Example, *It is natural for Men out of Place to rail at those in.* — *Many People think there is a Virtue in Opposition.* — *Every Man should be held Innocent, till he is proved Guilty;* and so you have a String of Common-place Sentences for above 30 Pages, and there ends the Pamphlet.

I know that many judicious Criticks are of Opinion that a certain Writer of the present Age, who makes as much Noise as he can, has a Way of writing peculiar to himself, which may be call'd writing with a great Deal of Ease. This Author is distinguish'd by the Name of 'Squire Walsingham; those learned Criticks are of Opinion, that this ingenious Gentleman is always furnish'd with Sackfuls of Sentences ready transcribed, upon separate Bits of Paper; that when he is to write a Paper or a Pamphlet, he sends for his Printer, and gives him as many Handfuls at Random as will do the Business, and so there is a new Pamphlet in Defence of our most excellent M——. I therefore shrewdly suspect the Work before me, which is, *Opposition no Proof of Patriotism*, comes from that great Hand; for I think he is the only Man living that can write for ever, without so much as aiming at some Meaning; besides it has another Mark that distinguishes him; the incessant Tautology with which it is fill'd, is altogether in the Manner of Walsingham. In one Page he says, *Can there be any Government without Places?* In a Page or two after, *Can Government exist without Places?* In like

Manner, all the Old Womens Sayings are repeated over and over.

But let us see; if we were to apply some of these loose incoherent Sentences to our present Affairs; what Service could they do Mr. Walsingham's Friends. The People are represented in all the Writings on that Side as disaffected to our excellent M——; however this Writer says, *if the People be well governed, it becomes them to support and wish well to such as govern them well.* But if the People neither wish well, nor are willing to support those that govern, does it prove that Ministers govern well? If not, had not that Sentence been as well left out? Again, *bad Ministers have been opposed by Men as bad as themselves.* If we allow this, it only proves that bad Men may sometimes act right, but sure it does not prove that bad Ministers ought not to be opposed.

He says 'my Lord Clarendon fell a Sacrifice to those Opposers, who, having afterwards engross'd to themselves that Power which by their wicked Arts he had lost, made it soon appear, by their abandoned Measures, by their Rapaciousness, and Schemes of publick Servitude, how naturally they hated and opposed a Minister so unlike themselves.' It is strange, that while the Fellow was writing this, he did not consider whether the Character here given of my Lord Clarendon's Opposers, did not fit some Friend of his. Must we not at once turn our Eyes upon the Man who all the World knows has opposed other Ministers, and was for pursuing them to Death and Destruction; upon the Man whose abandon'd Measures, whose Rapaciousness, and whose Schemes of publick Servitude, alarm'd a whole Nation, and rous'd them from a Kind of Lethargy, in order to guard against his Designs.

Now he comes with another of his old Woman's Sayings, — 'Private Passion often calls itself publick Spirit, and very selfish and foolish Men often call themselves Patriots, and traduce others much better than themselves, as Enemies to their Country.' Does this justify any one Thing that has been complain'd of?

He next lets us into a Secret relating to publick Happiness; for he says, 'As to the present Situation of Liberty, and the Condition of our Government, I thank God I can find more Causes of Comfort than of Fear or Despair.' Sure every Man will be easy when a Person of so much Penetration, who discovers so masterly a Talent at Reasoning, tells us, that all Things are well; but I fancy these Causes of Comfort relate only to himself; I suspect he has found a Pension; a Cause of Comfort indeed! And a strong Reason why he should like our excellent M——; for certainly he is the only M—— in the World that would give a Shilling to such a Writer.



He would make us believe that all the Opposition is only occasioned by his Paymaster's holding a great Place; for he asks, 'Who was more the Butt of Satire and Abuse than a certain noble Lord now retired, for a Course of Years? While he was guilty of holding a great Station in the Government, and supposed to influence the Cabinet, he was all that while represented either as a contemptible Minister, or terrible Blunderer.'

Why this is all true; and I remember the Time when Colonel *Cl—rs* was represented as a Cheat, and Vulture *H—* as an Extortoner and an Usurer, and yet now they are seldom talk'd of; but where is the Wonder, if when men cease to act, the World should cease in some Measure to talk of them? But does it follow, that because we don't now hear the same Outcry against those Men as while they were upon the Scene of Action, that the one never was a Cheat, nor the other a Usurer? Present Grievances will always be more talk'd of than those that are past, and your noble Lord had the good Luck to leave behind him a Person who at least was his Equal in both the Talents laid to his Charge, which diverted the publick Resentment a little from him; but I will venture to answer, that whenever he shall be named, Justice will be done to that Character which he acquired while he was in Business.

This Art of putting nothing into a great many Words is much practis'd by the Writers on one Side, they think perhaps if it does not justify, it may puzzle and amuse. As to the Thing before us, it might serve to defend *Cataline* or *Sejanus* as well as any body else, for a Writing without Head or Tail may be applied as well to one thing as another. I will suppose now that I was to take it into my Head to write in Justification of the late Mr. *Gregory* before he was tried, (See p. 333.) and to make use of the Words of this Author; it will be found they will serve as well for that Purpose as where he has applied them. As for Example,

'Such universal Condemnation is an eminent Mark of Ill-Will and Partiality; it is as little artful as it is decent and true; a cunning Calumniator should allow some good Qualities in the Object he abuses, on purpose to be believed when he charges him with bad Qualities; but to condemn in the Lump, to make this Man hideous and wicked without Alloy, will ever justly pass for Reviling. We have long been alarm'd, I hope we are now tir'd, with terrible Representations of this Man, his Rapes, and his Robberies; he has been abus'd for every good Action he ever did or attempted, and even for bad Actions which he never attempted or intended.'

I do this only to shew that this String of Common-place Sentences, which are tagg'd to-

gether to swell up a Pamphlet, are nothing to our present Disputes, and that the whole might as well serve to justify *Judas Iscariot* as any body now living.

Old Whig, July 10. N<sup>o</sup> 18.

A *Of the uninterrupted Succession of Bishops; being a farther Defence of the Salters-Hall Sermons.* (See p. 343.)

I HAVE been lately looking over St. Paul's Description of a Christian Bishop; and tho' I cannot but greatly approve what he says as far as he goes, yet I think his Account must be highly defective, if there are any other essential Qualifications, not in the least intimated by him. And indeed, if one were to consult one's Reason, one would naturally conclude, that Integrity of Manners, Prudence in Management, and an Ability to teach and convince others, which St. Paul mentions, were abundantly sufficient for a Bishop.

C But Time and Experience, it seems, have made us grow wiser, and the Necessities and Interests of the Church have introduced other Qualifications which are of themselves sufficient to constitute a Christian Bishop; even where all the Apostolick ones are intirely wanting, and without which, the Apostolick ones are wholly insufficient. A Bishop then, is one, who is regularly ordained by the genuine Successors of the Apostles, and is thereby himself constituted one of that Number, and consequently invested with Apostolick Powers. Happy for the Church, that the *Patres Apostolici* were not confined to the Apostolick Age, or the Ages immediately ensuing; but have been extant in every Age, and will continue to be so by an uninterrupted Succession, to the last Period of the Church.

E *Et dulcem ducunt vitam, prolemque propagant.* And the Necessity of this divine and uninterrupted Succession must appear to every Man of common Sense indisputable; if, as some have affirmed, the Ministrations of all those, who are not ordained by the Successors, of the Successors, of the Successors, &c. &c. of the Apostles, are null and void.

F I find indeed, that all Christians are not agreed in this Point. The Protestant Divines, who have lately preached against Popery at Salters-Hall, have some of them ventured publicly to oppose these Notions, and represented the Succession itself as a Thing of great Uncertainty, and the Circumstances of the Church as very deplorable, if the Validity of all Administrations in it depended on so precarious a Foundation.

G It will not be, I imagine, questioned, that there were Bishops of Rome who succeeded one after another; or Popes in a constant Descent down to the present Times. But this will

will not help us thro' the Difficulty; for the Question is not about the Succession, but the Regularity and Apostolicalness of it. If any of those, who called themselves Popes or Bishops of Rome, were *schismatically* elected, and consecrated, or intruded themselves into the See by Wickedness and Violence and Symony, tho' they were Successors of those who preceded them, yet they were not regular or Apostolical Successors; unless to succeed by Wickedness, Violence, Symony and Schism, is to be called a regular and Apostolical Succession.

In 1378, Urban VI. and Clement VII. were both elected Popes, after the Death of Gregory IX. Benedict XIII. succeeded Clement VII. and Boniface IX. succeeded Urban VI. Innocent VII. succeeded him, and Gregory XII. succeeded Innocent. The Council of Pisa deposed Gregory and Benedict XIII. and placed Alexander V. in their Room. But the two first did not acknowledge the Authority of the Council, and maintained their Election: So that instead of two Popes which were before, the Christian World was divided between three. 'Tis certain, that amongst these different Competitors, but one at a Time could be the regular Apostolical Successor, by whom the Links of the Succession could be preserved entire. Yea, 'tis possible, that none of them might succeed regularly; and I think evident that they did not. For Gregory XII. resigned the Papacy, and the Council of Constance deposed Benedict XIII. and John XXIII. who succeeded Alexander V. for Heresy and Schism, and many other notorious Sins and Vices.

Before then this regular Succession from the Apostles thro' the Church of Rome can be proved, the following Particulars must be cleared. 1. That all the Popes have been regularly elected and ordained themselves, without Symony or Schism. 2. Whether simoniacal and schismatical Bishops can be regular Successors of the Apostles. 3. Which of the Popes, in the Times of Schism, were the true regular Successors of Peter. And, 4. From which of the Popes, the Succession of the Bishops in the Church of England hath been carried on. When these great Difficulties are settled, the Affair of the Succession will look very promising, and not before. For the Dissenters are not so weak, I imagine, as to deny that Pope hath succeeded Pope, or that one Antichrist hath followed another.

Besides this Difficulty, as to the Regularity of the Succession itself, I find the Dissenting Ministers have a farther Objection: For Mr. C — r ventures to affirm, that could the Popes of Rome prove their regular Succession from the Apostles; yet if they have departed from the Apostolick Faith, they are not Christian Bishops, nor their Ordinations any more valid than if they proceeded from an Indian Brach-

man, or a Mahometan Dervise. This Matter can't be well settled, without first considering what a *Christian Bishop* means. If by a Christian Bishop is meant, a Person set apart, and ordained by Imposition of Hands to the Enjoyment of *high Preferments* and large Revenues, to exercise Authority over the Consciences of others, to alter and change the Laws of Christ, and to revel it away in Pomp and Pleasure, in Indolence and Sloth, without ever preaching the Gospel, or giving an Example of Piety and Virtue to his Flock; if this is the Notion of a Christian Bishop or Priest, Mr. C — r's Assertion, that the Popes are not Christian Bishops, is evidently false; since there is nothing more certain, than that the Popes of Rome have generally been exactly such Kind of Bishops as hath been described; and because a Man may be such a Bishop, who is an *Atheist*, *Deist*, *Mahometan*, *Jew*, *Pagan*, or any other worse Thing that can be named.

But if by a Christian Bishop, be meant one that adheres to the Apostolick Faith and Doctrine, or as St. Paul describes him, Tit. i. 9. one who holds fast the faithful Word, or the Form of sound Words taught by the Apostles in Faith and Love which is in Christ Jesus; 2 Tim. i. 13. then I think 'tis evident, that if the Popes have departed from the Apostolick Faith, they are not Christian Bishops. For if the Christian Faith be essential to the Character of a Christian, it must be essential to the Character of a Christian Bishop, and the Want of that Faith must certainly destroy that Character. From whence it will follow, that the Ordinations of such Popes are no more valid, than if they proceeded from an Indian Brachman or a Mahometan Dervise.

But the Pope hath been ordained and consecrated a Christian Bishop. Very good. Let the same Hand ordain an *Atheist*, a professed *Mahometan*, an idolatrous *Pagan*, all remaining such; are these Persons ever the more Christian Bishops for such Ordination? Is there any Christian Church in the World that would own them as such, or admit the Validity of their consequent Administrations? Is Ordination a Charm or Spell to make such Transformations? Can it in Reality conjure the Devil himself into an Angel of Light? For Ordination can as well make him a Christian Bishop, as an *Atheist*, or idolatrous *Pagan*.

But 'tis asked: Is there any Virtue or spiritual Effect, attendant on the Administration of Gospel Ordinances; and whether Corruption of Faith or Manners in the Administrator will hinder the Effect of those Ordinances on the Part of the Receiver; and whether, if such Effect may be conveyed thro' an impure Channel, the pastoral Authority may not? The Answer to all which is easy. That Gospel Ordinances



ordinances do not, *in and by themselves*, convey any good or spiritual Effect. That whatever Effect they have, depends *wholly* on the Temper and Disposition of the Receiver. If a sincere and honest Christian is in such an unhappy Situation, as to be forced to attend the Ministrations of an infidel and immoral Person, who calls himself Priest; the Word of God seriously heard, and the Sacrament received by him with a devout and Christian Temper, will have their proper Influence and Effect on him; not from any *imagin'd Validity* of Orders in such an Administrator, or because he hath any *real Right* to perform the Office of a Christian Minister; but from the good Disposition of the Person himself, leading him to a *due Improvement* of Gospel Ordinances. And by Consequence, tho' the Corruption of Faith and Manners in such an Administrator will not prevent the spiritual Effect of Gospel Ordinances upon any *worthy* Receiver, this will not prove such a corrupt Administrator *capable of conveying* to another the pastoral Authority.

When Men of corrupt Principles and Morals are permitted to exercise the episcopal, or ministerial Offices, it must however be owned to be a very singular Disadvantage to the Church; and to have a very great Tendency to prevent the good Effect of Gospel Ordinances upon the Generality of Christians; not only upon Account of the bad Influence of their evil Examples, but because it tends to bring divine Institutions themselves into Contempt. And therefore as such corrupt Persons can have no Right from the Nature of the Thing, and have no Right by Virtue of any divine Constitution, to minister in the Christian Church of which they are not so much as Members; unless they can have a Right to bring the Ordinances of Christian Worship into Contempt; they can have no Right to convey the pastoral Authority, because they have it not themselves, nor any Right to exercise it.

It must be here observed, to the Honour of the Church of England, that this Doctrine of the regular Succession, and the Validity of all Christian Administrations depending on it, is not a Doctrine, which she any where teaches or espouses. In her 23d Article, she speaks with great Moderation about the Call of Ministers. *Those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men, who have publick Authority given to them in the Congregation, to call and send Ministers into the Lord's Vineyard.* Here is not one Word, nor Hint, about deriving from the Church of Rome; nor of an uninterrupted regular Succession from the Apostles, thro' that Church. These are Opinions only of some private Divines, for which the Church of England is not answerable; which therefore may be disputed or de-

nied, without the least Reflection upon, or Injury to the Doctrine of the established Church.

§. In the Letter to a Friend in the Country, we have the Conclusion of a Piece, entitled, *An Examination of the Scheme of Church Power, laid down in the Codex Juris Ecclesiastici Anglicani, publish'd by a Rev. and Learned Prelate some Years ago.* (See Vol. III. p. 188. A.) In this Conclusion, the Author gives a summary Account of the Codex, as follows.

THE Bulk of my Readers will, at least, pardon the Trouble I have been giving them, when they reflect that the leading Principles of the Codex, and which serve as a Foundation to his Lordship's Scheme of Church Power, are no other than these; 'That our Constitution warrants every Bishop to claim Authority *by the Word of God*, 'for the Exercise of *all manner of Spiritual Discipline*, within his Diocese: That the 'Correction of Vice, and *all other Defects and Irregularities of a Spiritual Nature*, is 'the proper Province of the Clergy; and that 'Temporal Penalties in such Cases, are then, 'and *then only*, render'd subservient to the 'Ends of Religion, when they are provided 'as a further Terror and Punishment *to be called in, as oft as the Censures of the Church are disobey'd*: That it were to be wish'd the Church might, in the Exercise 'of her Discipline, be at Liberty to proceed 'by the *wholesome Method of Canonical Purgation*; that she might not be *pestler'd* with 'Prohibitions from the Courts of Common Law, nor have her Proceedings staid, or 'her Censures render'd ineffectual, by *Pardons from the Crown, or by Acts of Grace*. That 'as in all Ecclesiastical Causes, the Clergy 'ought to be the *sole* ultimate Judges on Appeals; so the *whole* Prudential Administration, under the King, of *all Affairs, which concern spiritual Persons or spiritual Things*, 'ought to be lodg'd in them. That with 'Regard to making Laws concerning Religion, or the Interest of the Church, the Clergy *themselves* may be presum'd the best Judges, what Assistance of that Kind the Church 'stands in need of, and what are the Methods for promoting Religion and the Interest of the Church *in all Kinds*. That to 'this End we have a Legislature, consisting 'of Persons spiritual, namely, the Convocation: And that therefore, all Suggestions 'for the Improvement of our Ecclesiastical Constitution, and for the Amendment of 'the Laws in being, of *all Kinds*, as far as 'concerns the Church, her Powers, or Privileges, are to be reserv'd till those Matters 'shall be made the Subject of *Synodical Enquiries and Debates*.

These Principles, (says the Author) admitted

mitted in their utmost Latitude, and in their necessary Consequences, would, I fear, soon introduce that wretched State of Things, which *Father Paul* thought he saw coming on, when the wholesome Discipline of Canonical Purgation, and the Oath *Ex Officio*, were esteem'd Parts of our Ecclesiastical Constitution. *Anglis ego timeo*, says that honest Churchman, *Episcoporum Magna illa potestas, licet sub Rege, prorsus mihi suspecta est—Ego equum Eppippiatum in Anglia videre videor; et ascensurum propediem Equitem antiquum divino. Verum omnia divine Providentiæ subsunt.*

Prompter, July 11. N<sup>o</sup> 70.

Of the Nature of CHANCE.

S I R,

YOU may remember, one Evening, we had a Dispute upon a Subject of a very high Nature, no less than the Cause of Deity. I have since frequently thought of it; and right Sentiments of Deity appear to me of such Consequence to Happiness, that I think no Man can be happy that errs from Truth. You know of what Consequence the Health of the Body is; believe me, that of the Mind (which is nothing but its Conformity to Truth) is of infinitely greater; and that a right Way of thinking ought to be Man's first and dearest Concern.

You said, *Farther than what we saw we could not go*. I answered, that if one saw a Plan drawn upon a Paper, one would be apt to think *something* drew it; and the next Question would be, *who* drew it? True, said you, but Chance may have been the Occasion of the World. I then ask'd, What you meant by Chance? and I think, in this Case, the clearest Interpretation of the Word Chance, is, *that the World might or might not have been*; and, if I mistake not, it was your Answer, *The World then is*. This we are sure of: This we see. *Why then was it?* According to Chance, *it might as well not have been, as have been, and, vice versa. What then determined its being?* *It is*; but it might as well *not have been*: What then determined Chance to chuse this rather than that? It could not be itself; for Chance is totally indifferent, and would never have decided one Way nor other. A Decision there is, and that Decision excludes Chance.

In this Manner I then thought, and so I think still: But you seem'd not sufficiently convinced. I then ask'd you, if in the World there were not evident Marks of Regularity, Wisdom, Beauty, Order, &c? You own'd there was. Could Chance then produce Order, Regularity, &c? This you would not affirm; but said, *The World might have made itself*; and as nothing could be made out of nothing, the World must have been eternal,

and consequently is God. Then, said I, if so, there is a God. Now, let that God be the World, if so you needs will have it, or let that God be something else, it is no Matter, provided that in that God there are the proper Attributes, *Wisdom, Goodness, Truth, Order, Beauty, &c.* these necessarily and absolutely shut out all Possibility of Chance, Evil,

A Badness, Impotency, Error, Deformity, &c. out of the Original of Things, and out of the World; and we may boldly pronounce, if such be God, none of these Things can exist where he is, nor govern where he rules. But Chance, said you, then, does positively govern Parts of this World, tho' not the Whole. How, said I, does Chance govern

B Parts of this World? Is it in Opposition to the Arrangement made by Deity in the Whole? If so, then Chance is more powerful than Deity? Or, does Chance govern these Parts according to the Laws of Order? Both you found too absurd to maintain; and yet you was unwilling to part with your Favourite, Chance. You then instanced, Chance governed our Lives: As thus—A good Man

C goes out, a Tile falls from a House and splits his Skull; *it was Chance directed his Steps that Way, and in that Moment*; and it was Chance that the Tile should just fall as he pass'd by: You would then, said I, have had Deity wrought a Miracle to save that Man: You would have had the natural and eternal Effect of a hard Body falling upon a softer, from a certain Height and crushing that softer, to have changed its Nature in that Moment, and not have done what it is its Nature to do, what it is fitting and right that it should do, what it cannot avoid doing, what it did then, and ever must, and will, do, being so ordered by natural, immutable, and reasonable Laws, prescribed and fixed by an intelligible and good Being.

E But this did not entirely satisfy you, and Chance still governed with you, as instanced above. I then (as above, in the Case of the first Cause of Things) enquired what you meant by Chance, if it was a real Thing, a substantial Being. I think, you answered, that it was real that the Man was killed by the Tile, and that it was a Chance he went that Way; still indirectly realizing and personifying Chance. It growing then late, we parted. I shall now add a few Words more, in order to exclude this Creature of the Imagination out of Reality.

In the Case above-mentioned, I could sufficiently exclude Chance from having any Thing to do in it (that is, Chance as a Reality, not as a Word) by barely saying, *Why do Men build?* This Accident would never have happen'd, if Men had never built. Here had been no Birth for Chance, our Lives had not been subject to Chance: Chance then, allowing it to be something, owes its Birth to an Action of Man, and is not original nor pri-



primary, existing in the Nature of Things; and not being *first* nor *original*, can have no Share of Government in the World, or in its Parts, but is reduced, at best, to a *finite Being*: But, if you needs will give it a Being: But, I fancy, on further Enquiry, it will be reduced to be a mere Word made use of to express an Event that happens in human Affairs, and nothing real.

The World is, at present, thrown into different Societies: These Societies engage Men into different Business: One builds, another trades, a third plows, &c. Each Man has a natural and lawful Vocation, which he follows in a regular and constant Way. He, then, that follows Architecture, builds a House. The Materials of this House are, by their Nature, subject to Decay; the Time of their Decay comes, and at such a Moment it will fall; just at that Moment, another Man, who had for many Years followed another Occupation, passes by this House, it falls, and crushes him. Where is the Work of Chance? Had not this House been, regularly, so many Years decaying before it comes to its Crisis? Would you have the Effect of it not be, or be suspended, because a Man being called by his Business, passes by at that Moment. Believe me, *not Deity itself could have prevented it*: For Deity will never act contrary to the immutable Laws his eternal Wisdom has placed in the Nature of Things. His eternal Wisdom had made these Things of a fallible Nature: Their Decay is a *natural, regular*, nay, a *beautiful* Operation, and no Ways a Piece of Chance-work; and it was right and fitting that this Man passing then by, should be then crushed.

To conclude — This Reasoning may be equally applied to every Accident of Life. And farther, are we not of a *mortal, finite* Nature? (I speak of our Bodies) Are there not Millions of different Ways of ending this Fabrick? And can any one of these Ways be called a Work of Chance? Is a Fever, the Stone, the Gout, &c. are any of these *Chance*? Are they not rather natural Effects flowing from positive Causes? And a Tile falling upon a Man's Head, is it not a natural End of human Life, and no Chance one? Let us examine Things *wholly*, and not in part only, and we shall totally reduce Chance to a mere Word, made use of to express an Idea.

Universal Spectator, July 12. N<sup>o</sup> 353.

A remarkable Instance of true Friendship: Taken from the History of Poland.

One Faith, one Fame, one Fate shall both attend;  
My Life's Companion, and my Bosom-Friend.  
Dryd. Virg.

A Diversity alone is able to shew how rare and how valuable a Treasure is a real

Friend; there is nothing more common than the Appellation, but I fear 'tis little better than an abstracted Idea, since we find those adopt it who have no Regard to what the Profession exacts, and make Use of the sacred Title to cloak their Villainies and prey upon the Credulous. It is true, that former Ages have furnish'd us with some Examples of real Friendship, they are indeed but few; and they are admir'd even in the present Age which I believe cannot produce one.

The History of Poland gives us a beautiful Proof of the Power of this generous, disinterested and virtuous Passion, in the following Story.

Octavius and Leobellus, two young Gentlemen of Lithuania, were bred together from their Childhood, and their Fathers being near Neighbours in Wilna, the Capital of that Dutchy, these two were inseparable Companions; this occasion'd a Similitude of Mind, and by this uninterrupted Conversation they seem'd to have but one Will, or to be two Bodies actuated by one Soul: As they grew up, this Friendship became more conspicuous, and Reason succeeding to strengthen their Inclination, they were shewn as a Pattern of virtuous Amity.

While they were at the University Octavius fell in Love with, and made his Addresses to Paulina; tho' this beautiful and virtuous Lady was a Match which Octavius, if he had consulted his Reason, could not aspire to with any Hopes of Success, there being a great Disproportion of Fortune between them, and therefore in Prudence ought to have stifled his Passion in its Birth; yet as we flatter ourselves in what we wish, and Love blinds us to all Obstacles, Octavius saw no Difficulties but what he hop'd to get over, cou'd he engage the Affections of the young Lady. At the same Time Gelasius a young Nobleman, whose Birth and Fortune were greatly superior to Octavius, was recommended to the Relations of Paulina as a suitable Match; the Proposal was readily embrac'd by them, and he was admitted publicly: This seem'd an insuperable Difficulty for Octavius, but it prov'd to his Advantage, with Regard to the young Lady, who cou'd not bear with the Haughtiness of a Lover who seem'd to think he rather did than receiv'd Honour in his Addresses; and this Pride of his was set in a stronger Light, by the respectful Deference Octavius paid her, who gain'd the Lady's Heart, whilst the other caus'd her Averfion. Gelasius piqu'd to find a cold Return, imagin'd he had a secret Rival, and soon discover'd that Octavius was the Man; he immediately took Fire and threaten'd him with the Effects of his Resentment if he did not desist; Octavius made slight of his Menaces and only answer'd, that as he was a Gentleman

tleman he did not think he was guilty of any Vanity in pretending to a Lady tho' every Way his Superior; that before Marriage Inclination was free, and if his Services cou'd engage that of *Paulina*, it was not his Resentment shou'd make him desist; but if *Gelasius* shou'd be happy enough to obtain her Hand, he wou'd then endeavour to remove her from his Heart.

*Gelasius* hereupon employ'd the Authority of *Paulina's* Parents, who forbid her all farther Conversation with *Octavius*, and commanded her to look on *Gelasius* as a Husband they design'd her, and a Nobleman whose Alliance did them Honour. This had such an Effect on *Paulina* against a Lover, who instead of shewing a distant Respect began to impose on her the imperious Laws of a Husband, that she avoided his Sight as much as possible, and left no Means unessay'd to converse with *Octavius*.

*Gelasius* perceiving the young Lady's Aversion to him rather augment than abate, resolv'd to remove his Rival; he set Spies upon him, by whom he discover'd that he often entertain'd *Paulina* at her Window, when the rest of the Family were in Bed; enrag'd at this, he takes a Friend with him, call'd *Megasius*, and a Servant on whose Courage and Fidelity he rely'd, and lay in Ambush for *Octavius* near *Paulina's* House: He had not been long hid when *Octavius* came, accompany'd with his Friend *Leobellus*; having given the Signal *Paulina* came to the Window, and *Leobellus* went off to some little Distance, to give them the Liberty of unbosoming themselves to each other.

*Gelasius*, enrag'd at the Sight, resolv'd to sacrifice his Rival, and order'd the Servant to attack *Leobellus*, while he and *Megasius* chastis'd the Insolence of *Octavius*: The Servant fell with great Resolution upon *Leobellus*, who receiv'd him with no less Courage, and at the second Pass laid him for dead; being here disengag'd he ran to the Assistance of his Friend, who, with his Back to the Wall, maintain'd an unequal Fight; *Leobellus* grown furious with the Danger of his Friend, at the first Thrust laid *Gelasius* dead at his Feet, and turning upon *Megasius* gave him a slight Wound in the Arm, upon which he ran away: *Leobellus* receiv'd no Hurt; but *Octavius* was wounded in a desperate Manner.

The Clashing of the Swords brought the Neighbours into the Street, who found *Gelasius* dead, his Servant fetching the last Gasps, and *Leobellus* supporting his Friend, who desir'd to be carry'd to a Surgeon, where he was dress'd and put to Bed. *Megasius* in the Interim, having given an Account of the Misfortune to the Relations of *Gelasius*, in Terms greatly to his Advantage, laying his Death to the Treachery of the two Friends, who had assaulted him in the dark and unawares,

they immediately had Recourse to the Magistrates, who order'd the suppos'd Murderers to be seiz'd and imprison'd: *Octavius* was taken, and, notwithstanding the Condition he was in, carry'd to Jail. *Leobellus* made his Escape, and lay conceal'd, hoping to prove both his Friend's and his own Innocence; but the Relations of *Gelasius* had so great Interest in *Wilna*, that *Octavius* was try'd in a few Days after, and on the single Evidence of *Megasius* condemn'd to lose his Head.

Accordingly he was led to the Scaffold, and the Executioner was upon the Point of doing his Office; when *Leobellus*, making Way thro' the Crowd, cry'd out to him to hold his Hand, lest the Innocent suffer'd for the Guilty; for he was the only Author of the Death of *Gelasius* and of his Servant; and mounting the Scaffold, with an undaunted Countenance, he declar'd the whole Matter as it had pass'd to the Magistrates, who were present to see the Execution, and entirely clear'd his Friend, whom he requir'd might be releas'd, since he was ready to satisfy the Laws by laying down his Life. The Populace touch'd with this generous Action, began to cry Pardon, Pardon, and to threaten the Magistrates in a mutinous Manner if they proceeded; this oblig'd them to carry back the two Friends to the Hall and rehear the Cause.

The Palatine of *Wilna*, being inform'd of what had pass'd, would be present at this Rehearing, and found the two Friends generously contesting which should die to save the other; he examin'd every Circumstance to the Bottom; and heard with Pleasure and Surprise *Leobellus* plead for his Friend's Discharge; it is, said he, evident that I alone ought to suffer Death, since I alone am guilty, if a Man can be so term'd who kills another in Defence of his own Life and of that of his Friend, unjustly and basely attack'd. So far, reply'd the Palatine, am I from esteeming you guilty, that I cannot but term what you have done a glorious Action, which exacts the Praise of all who have a just and generous Way of thinking; I therefore not only acquit you both, but condemn *Megasius* to lose his Head for his Treachery and Perjury, and request, as a Favour, to be admitted the third in your Friendship. *Megasius* however escap'd by the Intercession of powerful Friends.

The Palatine not satisfy'd with this Act of Justice, by his Interest with *Paulina's* Parents, procur'd *Octavius* the Happiness he had long sigh'd for; marry'd *Leobellus* to a Relation of his own, and recommending them to the King of *Poland*, procur'd them very honourable Posts at Court.

*The London Journal not being dropt, as was thought, (tho' Mr. Osborne has left it) we have*



have extracted from that Paper, of July 12. the following Scheme for the Relief of Insolvent Debtors, and the Satisfaction of their Creditors.

I. **T**IS humbly propos'd, that it be enacted by Authority of Parliament, that every Person committed Prisoner for Debt, shall, within a Time limited, deliver in upon Oath, before a proper Authority, a true Estimate of his whole Estate, Real and Personal; which Authority shall be empower'd to state and determine the Demands of all his Creditors, and make an equal Distribution among them of such Estate, in Proportion to their respective Debts. And if they are satisfied therewith, they shall give the Prisoner an absolute Discharge: But if they, or any of them, are not satisfied with this solemn Declaration, (Perjury in this Case to be made Felony without Benefit of Clergy) and will continue the Debtor in Prison: That in such Case,

II. The Prisoner having Liberty to exercise in Prison the particular Trade and Occupation to which he was bred, or may be versed in, or can turn his Hand to, shall, if a single Man, allow out of the Profits of his Labour half; and if he has a Family, 1-3d or 1-4th, (more or less) towards the Discharge of his unsatisfied Debts. And if any of his Creditors, being duly summoned, shall refuse to accept of his Share of the Estate so delivered in upon Oath as aforesaid, or of the Terms hereby offer'd, or shall neglect, or not enter his Demands, within a certain Time, he shall be for ever debarred from any future Claims upon the Estate, Effects, or Person of the Prisoner, and be excluded from all Benefit of the Debtor's Labour in Prison.

III. But inasmuch as it may be impossible for Persons closely confined in Prison, to procure Tools, Materials, and Implements of Workmanship, 'tis further propos'd to be enacted, that the County, City, Corporation, or Franchise to which any Prison is appropriate, be obliged to raise and establish a general Fund, (suppose by a Pound Rate) wherewith to purchase Tools and Materials for the Use of the respective Prisons, to pay the Workmen for the several Sorts of Manufactures they shall each of them make, and to discharge other incident Expences. They shall likewise be obliged to take the Manufactures so wrought at the usual Prices for which they are commonly sold; and by vending them again to the Dealers in those Commodities, they can certainly be no Losers; and if they be Gainers by the Returns they make, whatever the Overplus may be, it shall be distributed at the End of the Year among the aged and infirm Prisoners, or otherwise, as shall be deemed most reasonable.

IV. If any confined Debtor shall refuse to

deliver in a just Estimate of his Estate, or will not, tho' able, be employ'd in any Business in Prison; he shall have no more than the common Gaol Allowance to live upon, nor shall be entitled to any of the Charities that may be given for the Benefit of the Prisoners in general.

**A** *Objection.* Many Persons are unhappily thrown into Prison, whose Education, or particular Circumstances in Life, have set them above the common Level of Mechanicks; and as they are utterly ignorant of all Kinds of Handicraft, they cannot receive any Benefit from this Scheme.

**B** *Answer.* I believe scarce an Instance can be produced of any Person, not bred to Mechanicks, who is not instructed in some particular Branch of Knowledge, which he may improve to his own and the publick Emolument. Suppose, for Instance, the Prisoner is a Clergyman; he must necessarily be acquainted with some or other of the Arts and Sciences, to which all Parts and Branches of Mechanism owe their Invention; and an ingenious Mind that is acquainted with the first Principles, may make some Application of them to general Advantage. 'Tis well known, that the Stocking-Frame was invented by a Gentleman who was expell'd the University, for marrying, contrary to the Statutes of the College. Being thus rejected, and ignorant of any other Means of Subsistence, he was reduced to the hard Necessity of living upon what his Wife got by Knitting. His Necessity gave Spur to his Invention, and by curiously observing the Working of the Needles in Knitting, he form'd in his Mind the Model of the Frame, which has since prov'd of singular Advantage to that Branch of our Manufactures.

**C** Suppose again, the Person imprison'd is a Practitioner in the Law, or is skill'd only in Merchants Accompts; is it not in the Power of the Magistrates, Justices, Merchants, and other Gentlemen of Distinction in the County, City, &c. to procure Business of either Kind for those who are qualified for it?

**D** But what shall the Farmer and Husbandman do in a Prison, who may be supposed to understand nothing but Tillage and Husbandry? 'Tis answer'd, that as such Persons are generally used to Labour and Toil, there are many Sorts of plain laborious Work, which require no great Skill in the Performance, in which they may be employ'd.

**E** There may likewise be some others, whose particular Trade or Profession may want more Room or Convenience than a Prison generally affords, who, however, might be set to work on one Thing or another that best suits their Abilities: But the Weaver, Taylor, Shoemaker, Carpenter, Joyner, Perukemaker, Smith, and in short, all Handicrafts and Mechanicks, may be amply supply'd in Prison

B b b

with

with all Materials and Implements of Workmanship; and may each of them have particular Apartments and Conveniences assigned them to exercise their respective Professions in, and for which no Rent or Fee should be requir'd. In a Word, let every one that will, be employ'd in any Way that best suits his Genius and Inclination; and those that will not, let them suffer.

But farther; the Government might provide for those, who, for the Reasons aforesaid, are incapacitated to follow any Business in a Prison, by settling them in the Navy. Gentlemen, and Men of Learning, Shopkeepers, Farmers, and others, as well those that are not, as those that are inur'd to manual Labour, or can't have Conveniences to exercise their several Talents and Functions in a Prison, may be appointed to Stations in some of his Majesty's Ships of War. Mathematicians, School-Masters, Accomptants, Physicians, Surgeons, and Scholars of every Degree and Denomination, may be placed as Mates under the Gentlemen who occupy those Offices, or be appointed to such Services as their different Capacities may best qualify them for. And as to those who have been us'd to Labour of any Kind, they may be put before the Mast, except those whose Ingenuity entitles them to better Preferment. Thus Numbers, who, as the Case now stands, are doom'd to languish out their Days in miserable Confinement, may become serviceable to themselves, as well as to their Country. Such a Law would in a great Measure wipe off the Reproach, and remedy the Evil of a Practice so contrary to the Nature of our excellent Constitution; I mean, the usual Method, upon any Emergency, of impressing Men into the Service, from their Families and Employments.

Let us now consider in what Manner the Creditor's Debt may be secured by permitting his Debtor to go into the Service of the Navy. For that purpose, 'tis further propos'd to be enacted, that the Debtor, at the Time of his being taken out of Prison, in order to his being carried on board, shall have a Copy of the Cause or Causes of his Detention in Prison given him, which being first deliver'd to the Captain under whom he is to serve, and enter'd in his Books, shall be then transmitted to the Pay-Office; and special Orders shall be given, that when any Payments for the Ship's Company come in Course, a Moiety of his Wages shall be detained in the Hands of the Cashier, for the Payment of his Debts; another Moiety for the Support of his Family; a small Matter shall be allowed him for Necessaries on board, and he should not be suffer'd to make over his Powers to any Person, except to the Use of his Family of the Moiety allow'd for that Purpose; which Moiety shall be proportion'd to the Largeness,

Necessities, and Circumstances of his Family. In Case of Death, an equal Division to be made of his Wages and Effects, between his Creditors and Family; but if a single Man, shall be given to his Creditors only, to be equally divided among them, in Proportion to their respective Demands.

*Daily Gazetteer, July 12. N<sup>o</sup> 12.*

*The Ancient Constitution consider'd, in Answer to the Craftsman. (See p. 299.)*

**W**ILLIAM I. and his Successors, during several Ages, were grand Landlords of the Kingdom, and the King was the only absolute Freeholder. The Lands of England were all Royal, which the King parcelled out to his chief Followers, on Condition of personal Service; but a King of England, at this Time, is so far from being Lord of the Kingdom, that he has very little Land in the Kingdom; and all personal Service is destroyed.

**C** There is as great a Difference in the Ideas annexed to the Word *People*, as used in ancient Books and at present: When our old Records, &c. use the Words, *Communitas Angliae, Communitas Anglorum, Communitas Populi, Clerus & Populus, &c.* (which our Author calls *the People, the People of England, and the whole People*) no more was meant, than the Gentlemen who held their Lands of the King in chief; and when *Clerus & Populus* are joined, the Word *Populus* signifies only the Laymen, who held those Lands, as distinguished from the Clergy; and when the Words *Communitas Populi* come after *Prelati, Barones & Magnates*, they signify only the King's lesser Tenants in Capite.

**E** 'Tis plain, that the Persons, who are called *the People* in the old Records, were very few in Number; they were only the Landholders. And in the Reign of the first Norman, as appears by Dooms-day Book, there were not above 16 or 17 Freeholders (as we now call them) in *Dorsetshire*; and, in all Probability, not a Thousand in the Kingdom; these are our Author's *People of England*, nay, *the whole People*; whereas, at present, there are near 200,000 Freeholders, and almost as many Freemen; that is, about Four hundred thousand Freemen to one thousand: One, did I say? There was not, properly speaking, one Freeholder but the King; for the People held all their Lands of him mediately or immediately, and paid him personal Service for them. This was the Condition of their Tenure, and this was the Law of England; so that even the Landholders were Slaves by Law established: And the People, who had no Share of Land (which were at least 999 in a Thousand) were the Property of those who held the Lands. The Truth of these Things appears even



even from *Magna Charta* itself, one Article of which is, 'That no Widow shall be compelled (for that was the Custom) to marry, if she be desirous to live single; provided she gives Security not to marry without our Leave (that is, the King's Leave) if she hold of us; or without the Lord's Leave of whom she holds.' Wonderful Favour truly! This is *ancient Liberty*!

Now for the other Part of my Proposition, that the *Parliaments* of those Days were neither composed of the People, nor chosen by the People. This our sagacious Author calls an infamous Position in his first Paper; (See p. 283.) and yet in his Paper of Saturday last, (See p. 348.) he has own'd the same Thing: 'The Persons (says he) who composed these Assemblies in ancient Times, took their Seats there by Virtue of certain Tenures, and not by Election or Delegation, as they do at present.' Good God! Was there ever so unfortunate an Author, to demolish, in two Lines, and, at one bold Stroke, that vast Building which he has been these two or three Years erecting! He has here asserted every Thing I have contended for. And indeed, from a Multitude of Proofs which might be produced, 'tis evident, that the constituent Parts of the *Parliaments* of those Days, or, the Persons of which they were composed, were not the People; nor, were they chosen by the People; but, when the King wanted a Council, he sent for the greater Tenants, by particular Letters, and ordered the Sheriffs to send some of the smaller Tenants: But the People (who were, I say, 999 in a Thousand) chose nobody; for, these greater and lesser Tenants, were Hereditary Members of Parliament, sent for by the King, to sit in Council by Virtue of their Tenures, but not chosen by the People.

F. OSBORNE. E

Craftsman, July 12. N<sup>o</sup> 471.

Marks of a living dead Statesman, with some Reflections on the Daily Gazetteer.

Mr. D'Anvers,

WE have often had the Pleasure, in this Kingdom, to see Ministers not only depart, in a political Sense, but even sink above Ground, long before they resign'd their natural Lives, or even their Employments; just as the Phantoms, complain'd of by old *Isaac Bickerstaff*, continued to strut about, and haunt publick Places, in Defiance of common Decency, and the Company of Up-bolders.

There are several Marks by which we may discover when a Minister is thus politically desunct; but I shall mention only two, or three.

And, first, I think he may be properly said

to be in this Condition, when he hath visibly run the *Vessel of State* a-ground, by his own Ignorance and Obstinacy, against repeated Warnings of the Danger; or, in other Words, when he hath work'd himself, as well as his Country, into such a Dilemma, that he cannot stir any Way, and War and Peace are become equally impracticable; at least, in his Hands.

Secondly, when he is perpetually calling out for Help, and even demanding the Assistance of those, whose Abilities he pretended to despise, in the Insolence of his Prosperity. There cannot be a stronger Proof of a Minister's political Decease than his descending to such Meannesses.

Thirdly, a Minister is certainly in such a State, when People are continually enquiring who is to succeed him, and he himself is known to be desirous of making his Exit, provided he were assured of not being called to Account, and that he might be suffered to depart in Peace.

The last Sign I shall mention of such a living desunct Statesman is, when all the Books, Pamphlets, and Papers, written in his Defence, are so far from doing him any Good, that they serve only to exasperate People the more against him, and plunge him deeper in the Mire.

When I reflect on this Particular, I cannot forbear wondering at a certain Hon. Gentleman, still actually in the Land of the Living, who hath suffer'd a Set of Miscreants, for several Years past, to call themselves his Advocates, and even made Use of his Power to propagate their scandalous Trumpery thro' the Kingdom.

I am still farther surprized to find that, after they have destroy'd several Papers, as well as his own Reputation, under the Pretence of defendeng it, he should encourage them to associate themselves, as they call it, and come out, with an Air of Authority, under the Title of the *Daily Gazetteer*. He hath already had weekly, quartan, and tertian Apologies, in Abundance; and now, it seems, he thinks a quotidian one necessary, and is resolved to give it the most extensive Circulation. What can be the Meaning of all this? Do his Measures grow every Day worse; or is the Number of his Adversaries increas'd? At this rate, we may expect, in a little Time, to see a Morning, a Noon, and an Evening Paper, every Day published, in the same glorious Cause. But, perhaps, he had a Mind to try what Clubbing of Wits would do, after they had all fail'd in their separate State; and as nine Taylors are generally allow'd to make a Man, he might suppose that twenty or thirty Scribblers would, at least, make one tolerable Writer.

When the first Notice was given us of this projected Association, it was natural to suppose

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the *worthy Gentlemen*, who compose it, would pump all their Brains, and strain very hard to set out, at least, with a little Smartness; but when I behold their *first six Days Work*, I am astonish'd even at their *Dullness*; and cannot forbear exclaiming, with our *incomparable Laureat*, that they have *outdone all their former Out-doings*!

It is probable, indeed, that there may still be a very considerable Reserve behind; for the learned and modest Mr. *Walsingham* seems to promise us, in his Introduction to this *new political Farrago*, that *all the Gentlemen of the Courant*, as well as *several others*, are to contribute their Quotas towards it. (See p. 342.) Now, *Carus, Freeman*, the *political Upholsterer*, and the renowned Sir *A. B. C.* who distinguished himself, in so eminent a Manner, against Mr. *Ward's Popish Pill-Plor*, (See p. 7.) have not yet made their Appearance; and every Body must allow them to be Gentlemen of most acute Wit, as well as unquestionable Judgment. Nay, it is more than possible that the *Hyp-Doctor*, the *Corn-cutter*, and the *quondam Author of the Flying-post*, who are likewise Men of *Humour*, as well as *Argument*, may be lifted under Mr. *Walsingham's Banner*, and are to mount Guard, upon particular Occasions.

In this Case, Mr. *D'Anvers*, I really tremble for you, as well as for Mr. *Fog*, and am at a Loss to think how you will be able to withstand the continual Assaults of such a formidable Confederacy. You seem, methinks, to be in much the same Condition with the poor *Emperor*, though I hope the *ministerial Allies* will never drive you to the same Extremities.

It is not their *Number* only, but the *artful Disposition of their Troops*, which gives Uneasiness; for their experienc'd Commander, General *Walsingham*, gives us to understand, in his *Manifesto* before-mentioned, that they *shall not preserve any Form of Character upon the whole*; and that every Gentleman will only be accountable for himself; so that you will never know where to have them; but what one asserts, another may deny; *tho' all will readily concur*, as he assures us, in giving the *utmost Assistance* to each other, and in promoting the Great End of these Writings.

The General's Reason for entering into such extraordinary Engagements is equally curious and souldierly. It is, says he, to vindicate publick Authority from the rude Insults of base and abusive Pens, &c. — I wonder he did not add, for the Settlement of the publick Tranquillity and the Balance of Europe; which is commonly one Article in most of the modern Declarations of War. But what gives me the greatest Pleasure in this Piece, is the noble Spirit expressed in it against Rudeness, Insults, base and abusive Pens; which are certainly Weapons, that a gallant Hero

will always scorn to employ; and which nobody can charge Mr. *Walsingham*, or any of his *Confederates*, with having ever used. I heartily wish that all Writers would copy after so illustrious an Example!

Indeed, Mr. *D'Anvers*, my Heart akes for you, when I consider these, and several other Advantages, which the *ministerial Associates* have over you. I once thought of advising you to set up your own Standard against them, and make no Doubt that you would soon have *Volunteers* enough to meet them every Day in the Field; but then they straggle about in little Parties, and lurk in such By-Places, that it would be extremely difficult to find them out, or to follow them without a good Number of *Post-Horses*. However, I think this a proper Time to introduce your Sister *Dorothy* and the two young Gentlemen, your *Nephews*, to the Publick; especially the good Lady; for since the *Confederates* have got an *Heroine* in their Army, I should be glad to see one in yours. (See p. 231.)

But, in the mean Time, you have one Point, which seems to gravel them sorely, and upon which none of the *Associates* have yet dared to say a Word, in Vindication of their *Hon. Patron*, tho' often call'd upon, and defy'd to do it. You and the Reader will immediately perceive that I mean the famous, or rather the infamous, *Bank-Contract*; a Point of the utmost Consequence; and to which Men of all Parties have waited for an Answer, or the Promise of an Answer, with the utmost Impatience, for many Weeks past. (See p. 308.)

Let me therefore advise you, Mr. *D'Anvers*, not to enter into any farther Argument with them, till they have clear'd up this Point. Press it home to them, every Week; and insist upon either a Justification of it, or an Acknowledgment of their Defeat. Nay, if I was in your Place, I would go farther, and, like *Harry Hotspur*,

— would find him, when he lies asleep,  
And in his ears I'd borrow the Bank-Contract;  
Nay, I'd have a starling should be taught to  
Nothing but the Bank-Contract. — [Speak  
I am, SIR, &c.

N. B. *Fog* of this Day contains only some Extracts from Old Votes of the House of Commons, in 1728.

Substance of Dr. STEBBING's Letter to Mr. FOSTER on the Subject of HERESY. (See p. 341.)

SIR,

YOU have stept forth to do Justice to yourself. I hope you will now think it seasonable and becoming you, to do full Justice to the Word of God. Your Sermon upon Heresy



Heresy has given great and just Offence; and the Point I have in View, is of too great Consequence to be lost in the Triumphs you have raised to yourself upon your own or your Adversaries Mistakes. As I had no Hand in writing those Letters in the *Weekly Miscellany* which gave Rise to this Controversy; so I will have nothing to do with the Controversy as it stands upon that Foot; but shall resume the Debate, as it were, *de novo*.

Your main Drift, Sir, is to shew that 'A Heretick, in a bad Sense, is one who knowingly espouses a false Doctrine, is insincere in his Profession, and asserts and defends what he is convinced is contrary to Christianity; and consequently one who maintains the Interest of a Faction, to serve some base Designs.' The View with which this Doctrine is to be supported, is (among other Things) to rectify some common, and (if you are right in your Notions) very bad Mistakes in the Exercise of Church Discipline; to shew the Unreasonableness of requiring Mens Assent to Articles or Confessions, as Terms of Communion, and of debarring them the Privileges of such Communion for Heretical Opinions. Which is evident from several Passages in your Sermon, [which the Dr. quotes.]

Now for your Arguments: You say that Heresy generally (or in the general Notion of it) signifies no more than a Sect or Party in Religion; which is admitted. But whereas you say also that Heresy in the new Testament is most commonly used in an indifferent Sense, but seldom in a bad one: This, Sir, is a great Mistake. It is used 3 Times in the Epistles, all in a bad Sense; 6 Times in the Acts, and of these 3 are in a bad Sense too. You indeed, Sir, have pressed into your Service 1 Cor. 11. 19. But I must demand it back again. You say the Design of this Place was to shew that considering the various Tempers of Men, their different Views and Passions, &c. it was natural to expect they would divide into Parties about Religion; and that Providence wisely permitted this for the Tryal of their Integrity. Very good, Sir! But how does it appear from hence that the Word Heresy is here used in an indifferent Meaning? Suppose the Apostle had said, there must be Gluttony and Drunkenness among you, that they who are approved may be made manifest; would it follow that the Words Gluttony and Drunkenness were not used to express something very bad? In like Manner you cite Acts 24. 5. where St. Paul is said to be a Ringleader of the Sect (or Heresy) of the Nazarenes, as an Instance where the Word Heresy is used in an indifferent Meaning. Absurdly again! For the Use of a Word is determined by the Intention of him that speaks it. When Tertullus the Roman Orator who was accusing him before Felix said this, surely it was meant as a Term of Reproach; and

so St. Paul understood it, as appears by his Answer: *After the Way which they call Heresy, so worship I the God of my Fathers.* Once more; in Acts 28. 22. where the Jews say to St. Paul, as to this Sect (or Heresy) we know that it is every where spoken against: The Word Heresy is not used in an indifferent Sense, (as you cite it) but in a bad one; for this Speech comes from the Mouth of a Jew. I do not think this very material: But I take Notice of these Mistakes, Sir, to shew you how ready you are to take Things upon trust, and to run away with your own Inventions.

Let us now see, Sir, what use you make of this notable Observation. According to this Account (you say) the general Notion of a Heretick is no more than this, viz. one that sets up to be the Head or chooses to join himself to a particular Religious Sect. If you mean here to tell us what you think ought to be the Notion of a Heretick, you say nothing to the Purpose. If you would have us understand that according to the Use of Language, this is the Notion of a Heretick, it is not true, nor will

your Account make it so. For tho' αἵρεσις, in the general Notion of it, signifies a Sect indefinitely, yet αἱρετικός (a Heretick) is evermore pinn'd down to a bad Sense, as every common English Reader knows. There is but one Passage in Scripture where the Word αἱρετικός is used, viz. that you are com-

menting upon; and there it is used in a bad Sense. But allowing that Heretick as well as Heresy will bear an indefinite Sense; what follows? Why, say you, that an Heretick in a bad Sense must be one who knowingly espouses a false Doctrine, is insincere in his Profession, and asserts and defends what he is convinced is contrary to Christianity, &c. But where does this Consequence lye? I profess

I cannot see it. You say, that to make a Man an Heretick, it must be the Matter of his Choice; to do what, Sir? Why to set up to be the Head, or to join himself to a particular Religious Sect, i. e. to fall in by external Profession with some Religious Sect; which is right. For the Profession is all he can chuse. A Man cannot chuse his Opin-

ion, as he may his Company. Attend therefore a little. When a Man joins himself by Profession to any Religious Sect, unless he does it in Opposition to the Light of his own Mind, he is (say you) no Heretick in a bad Sense; because a Heretick at Large, (as 'tis now supposed) signifies indefinitely any one who joins himself to any Sect or Party.

Where, I ask, do you find this Consequence? Have not I as much Right to say that he is a Heretick in a bad Sense, who joins himself to any Sect professing a bad Religion; and will not this as well consist with your Account of the general Notion of a Heretick? How then

then (I say) does your *Consequence* appear? You tell us immediately; it will appear beyond *Dispute*, when you have consider'd your *Text*. Why then it seems at present, it does not appear; and you are much in the right: For I challenge the best *Logician* upon Earth to draw such a *Conclusion* from such *Premises*.

To your *Text* then let us come, which is this; *A Man that is an Heretick, after the first and second Admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself, Tit. 3. 10, 11.* You begin very unfortunately. According to St. Paul's Account in the *Text*, an Heretick is not only subverted, or turned aside from the true Faith; he not only entertains wrong Sentiments of Christianity — How Sir! Is a Heretick one who espouses a false Doctrine, knowing it to be such; and is he one too who is turned aside from the true Faith, and entertains wrong Sentiments of Christianity? You say that nobody is a Heretick, in St. Paul's Sense, but he who knowingly espouses a false Doctrine: And is it possible then to be true that he should be a Heretick, who entertains wrong Sentiments? You tell us your self it cannot be. There can be no Heresy where there is, properly speaking, an Error of Judgment, &c.

To go on. You say, that according to St. Paul's Account a Heretick is not only subverted, i. e. entertains wrong Sentiments, but sinneth, that is (say you) he doth this wilfully and with an ill Intention. What is it, Sir, that he doth wilfully and with an ill Intention? Why entertain wrong Sentiments, for so the Construction requires it should be understood. How is this, I pray, Sir? I can easily understand that a Man may make Profession of a wrong Opinion wilfully and with ill Intention: But how he should entertain a wrong Opinion, i. e. be persuaded of, or believe any wrong Opinion with an ill Intention is quite incomprehensible. Nor do I understand how a Man can entertain a wrong Opinion wilfully, any otherwise than as the Causes which led him into that wrong Opinion might be wilful, such as Laziness, partial Examination, and the like. And yet Error arising from these, or any other bad Causes, you have excluded from your Notion of Heresy. To save my self and you much Trouble, I will release you, Sir, from this Confusion and Self-contradiction, and make you speak Sense if I can. The Point you are to prove is, that by a Heretick St. Paul means him only who maintains wrong Opinions knowing them to be such. To this Purpose you observe, that the Apostle saith of such a one that he sinneth; and to draw any Argument from hence, every one sees it will be necessary to say, that no Man sinneth but he who acts directly against Conviction. Is this now, Sir, a Point that you will venture to main-

tain? I should hope that you will be better advised; and yet I see a good deal tending this Way in the Passage now before me; the Design of which is to set forth who are Sinners? The Question under Consideration is whether none are Sinners but those who act against Conviction. It is hard to resolve, Sir, which Way we are to take you. The latter Part of your Sentence leads to the Affirmative; and yet should I now charge this upon you as your Opinion, there would presently be a new Outcry about Misrepresentation: You would take Sanctuary under your guarding Expressions, such as merely erroneous, Errors considered in themselves, &c. and I should be treated (I suppose) in no very decent Manner. I do not love hard Words, Sir, nor will I run the Hazard of burning my Fingers. Therefore here I leave this Point to rest till you will please to explain yourself.

Your next Support is the Direction St. Paul gives about the Manner of proceeding with a Heretick, which is to admonish him only. Here is no Direction to instruct him, from whence (say you) it evidently follows that the Fault lay in the Will, not in the Understanding. It will be a sufficient Answer to this Shadow of an Argument, to say, that as St. Paul was now giving Directions to a Bishop, it was natural for him to mention such Particulars only, as specially concerned the Office of a Bishop; such were Admonition and Rejection; for as to Instruction, that lay in common among all the Pastors of the Church. To proceed therefore to your great Support of all, the last Part of St. Paul's Character of a Heretick; which is that he is condemned of himself. The Greek Word is *αὐτοκαταλείπει* which you (as many others have done before you) interpret as meaning that the Heretick stood condemned in his own Judgment and Conscience. You give no Reason for this Interpretation, but take it for granted, which no doubt is a very easy Way. I had Occasion some Years ago to consider this Text, and will take the Liberty of transcribing the Interpretation I then gave, from my Polemical Tracts, *Defense of the Report*, p. 186, 187.

“The Word *αὐτοκαταλείπει* seems here to be used in *sensu forensi*, as signifying one who stands condemned, not by his own Conscience before God, but, by his own Mouth before Man. One who condemns himself, by confessing himself a Criminal; i. e. one whom the Law adjudges to be such, and upon whom therefore it pronounces Condemnation. In ordinary Cases it was required, that antecedently to publick Admonition, the Crime of which a Man was accused, should be proved against him by the Testimony of competent Witnesses. — This is highly reasonable and



and necessary. For it is absurd in a Judge to admonish a Man as an Offender, without sufficient Evidence that he is an Offender; which, because Men are ordinarily wont to endeavour to conceal their Faults, cannot therefore ordinarily be had, without the Testimony of those who were Witnesses of the Fact, or of some Overt-Act which tends to the Discovery of it. But if a Man be a Heretick, *i. e.* if he be the Leader, or open Abetter of any Sect, in Opposition to the Apostolick Doctrine, the Necessity of Witnesses is superseded. In this Case he becomes his own Accuser, and with his own Mouth proclaims himself an Offender against the Order and Discipline of the Church. See now whether upon this Foot the Sense of the Passage will not be easy and natural. *A Man that is an Heretick, after the first and second Admonition reject, i. e.* Let a Heretick be only twice admonished, and if after this he doth not reform, let him be excommunicated. Why so? Why it follows in the next Words, **ΕΙΔΩΣ ὅτι ἐξέστραται ὁ ποιῦτο**, &c. because such a one publishing his own Offence, thou knowest that he is subverted. The Reason is brought to shew not why a Heretick should be excommunicated, but why the Bishop, in such a Case, should forthwith proceed to Admonition, without calling in that Evidence of the Fact, which was usual in other Cases. And to this may be well applied what was said on another Occasion: *What need we any Witnesses? For we our selves have heard of his own Mouth.*

In the Sense in which I understand it, the word **αὐτοκαταλείτο** would be more properly rendered *self-accused* than *self-condemned*. Mar. 12. 41. and Luke 11. 32. *The Men of Nineveh shall rise up in Judgment with this Generation (ὅτι καταλείψουσιν αὐτῶν) and shall condemn it.* How so? Why certainly not by passing Sentence upon them, but by standing as Witnesses against them, that they were inexcusable in their Disobedience. If he who in general is the Means or Instrument of another's Condemnation, and particularly who is in some respect or other a Witness against him, may be said **καταλείπειν** to condemn him; it will follow by Parity of Reason, that he who in any respect bears witness against himself, and so becomes the Instrument of his own Condemnation, may be said to be **αὐτοκαταλείτο**, *condemned of himself*. Now for a Man to confess a Fact with which he is charged, or to be guilty of any publick notorious Offence, which the Law condemns, is one, and a very effectual Way of standing as an Evidence against himself; and consequently the Heretick whose Offence is always notorious, may very fitly be said to be *self-condemned*.

This, Sir, is what I offered as my own Conjecture above ten Years ago; and I now offer it only as *such*. There are other Interpretations which some perhaps may like better. But whether *this* Interpretation be right or not, I think it a clear Case that *yours* is *wrong*. The Passage is a Direction to Titus, Bishop (as we say) and (as you must own) an Officer of the first Distinction in the Church of Crete, who had it in Charge to *reject Hereticks*. It is not to be supposed that Titus was the *single* Person in the Christian Church who had such a Trust. For the separating Hereticks from Christian Fellowship was a *standing Power* in all Churches at that Time, as it has been from that Time to this Day: For the Proof of which I shall refer you to the following Passages. Rom. 16. 17. 2 Thess. 3. 6, 14. 2 John 10. 2 Tim. 2. 16, 17, 20, 21. compared with 1 Cor. 5. 6, 7. 9. And the Reasons for such Discipline, given in Scripture, will equally agree with *all Churches* and *all Times*; viz. the Shame of the Offenders, 2 Thess. 3. 14. and the Preservation of the Body of Christ from the Infection of their Doctrines, Rom. 16. 18. 2 Timothy 2. 17. That there can be no such Power in the Church *now* (if your Notion of a Heretick be admitted) is manifest, and this I suppose is what you would have. But *why* would you have it so, Sir, if the Reasons for this Discipline are as good now as they were 1700 Years ago, and *will be* as good to the End of the World? But (according to your Notion) there could be no such Power, *i. e.* no such *standing Power* even at the Beginning; and to what Purpose then was the Rule given? To *know* a Heretick, you agree, we must know *his Heart*. And was the Knowledge of Men's Hearts *ever* a *standing Power* in the Church? Do not the Apostles speak of this as the sole Prerogative of God? *Thou Lord which knowest the Hearts of all Men*, &c. Acts 1. 24. You tell us of the Gift of *discerning Spirits*: But how do you *prove* that this signifies the Power of *knowing Men's Hearts*? Or if it *does*, why do you say that Titus, considering his Character and Office, can't be supposed to have been *without* it? What was Titus? A Bishop. And can you shew, or is it reasonable to be supposed, that *every* Bishop at that Time, had this Gift? I am not *certain*, nor you neither, that *any* of the Apostles *ever* had the Knowledge of Men's Hearts communicated to them. The Text above-cited seems to imply the contrary. They had it *not* when Matthias was chosen: And was there ever greater Occasion for it? Besides, why would it not have been as properly exercised in *admitting Men into the Church*, as in *casting them out*; and in casting out those who covered over a *naughty Heart* by fair Professions, as those who opposed the Truth wilfully? But do we ever read of any such Instances?

stances? Or can you shew any good Reason why (if there was such a Gift) it *ceased* with the Apostles, and thereby made an Act of Discipline (equally useful at *all* Times) *impracticable* for ever after? These are Points, Sir, which you should have *considered* before you took it for granted that the Power of rejecting Hereticks *rested* upon the Power of *knowing Men's Hearts*. — But you are too *hasty* to weigh Things with *Coolness*.

To go on to your other Texts. You produce several Passages to shew that Heresy is a *Work of the Flesh*, and that the Hereticks of those Times are set forth as Men of very *immoral Lives*. It is allowed you, that *in Fact* they generally *were* what they are in Scripture represented to have been, *bad Men*. But *bad* as they were, you will find it very hard to prove that they were *condemned in their own Consciences* in the Opinions which they maintain'd. There are many bad Men at this Day who maintain Opinions which you and I think wrong; but their bad Lives is no Argument that they profess them *against Conviction*. I think, Sir, I have your Consent to this. For you say of Men of *vicious Lives*, that they are *better rejected for their Immorality, which is notorious and palpable, than for Heresy, of which we can't so certainly judge*. Which is a Confession, that a *bad Life* is no certain Proof that a Man maintains a false Doctrine *knowing it to be such*. But supposing the antient Hereticks were described in Scripture as *self-condemned*, (in your sense of *Self-condemnation*) it would not follow, that being *self-condemned* is *essential* to the Notion of Heresy.

Nothing now remains but your *Inferences*. To these I have one short answer to give. Either they rightly follow from the Interpretation of your Text, or they do not. If they do *not* they are nothing to the Purpose. If they *do*, they can stand no longer than the Foundation that supports them; and if your *Interpretation* is wrong, they must fall of course.

You will now, Sir, perhaps be desirous to know what is my Notion of Heresy. I will tell it you shortly and plainly. The Apostles were under the Influence of the Holy Ghost, and judged of the Faith by which we are to be saved by his *infallible Spirit*. By the same Spirit they gave forth the Scriptures, which we receive as the Rule of our Faith. In the use of these you plead for *private Judgment*, and so do I. And if you will but allow the same Liberty of Judgment to the Ministers of Christ in the Execution of their Office, which you allow to every single Man *besides* in the Direction of his Conduct in *all* Cases, you will see; That they who *to them* shall appear by the best use of their Judgments under the Direction of God's Word to have departed from the Faith (whether *with Knowledge* or *against Knowledge*; whether *sincerely* or *insincerely*)

are *to them* Hereticks, and must *by them* be treated as such. This I conceive to be perfectly agreeable to St. Paul's Rule, and to all the Directions we have in Scripture concerning this Matter. Rom. 17. 16. 2 Thes. 3. 6, 14. 2 John 10. The Directions here are *absolute* and without *Distinction*, founded upon the *single* Consideration of their *teaching other*

A Doctrines. And the Church having now no Help to know what are *other Doctrines* but her own Judgment directed by the Scriptures, must act according to her own Judgment. According to this Account (I confess) it will follow, that a Man may be a Heretick to one Church who is not so to another; and a Heretick to both who is not a Heretick to God.

B This may be lamented as the Effect of human Weakness and Frailty. But now Infallibility is *ceased*, otherwise it cannot be; unless you will say, that because Infallibility is *ceased*, therefore we are to have *no Church* or *no Sacraments*; or if we are to have Sacraments, they are to be open to *all* who shall demand them, whatever Opinions they hold and profess. There is no *Medium* in the Case,

C and therefore tell me, Sir, honestly and plainly what you will stand by. Will you say that Faith is *nothing worth*? Here you leave us in the dark again. What do you mean, Sir, by your *Trifles*; your *intricate and perplexing Controversies*; your *speculative Errors* of no Importance, &c.? Would you tell us that *all*

D Questions about what is necessary to be believed to qualify Men for Christian Fellowship, are Questions about *Trifles*, and of no Importance? If you would; say so; and I shall understand you: If you would not; tell me *who* they are that plead for rejecting Men from Communion for such Matters. Churches may err as well as single Men, in considering what *is* or *is not* of Importance. But no Church I think has yet been so bad, or is ever likely to be so bad, as to make any Point of Faith an Article of Communion, but what it judges or believes to be of Importance.

E I must now take the Liberty, Sir, of giving you two or three Cautions. In the first Place, I desire you would not infer from this Account of Heresy, that I make Faith an *arbitrary Thing*; for no such Inference will follow.

F You and I, Sir, must judge for ourselves, what is the Faith taught us in the Scriptures. But be our Judgments what they will; Faith will be just what it is. The Case is the same, with respect to Churches. They may decree what they judge to be the Faith taught in Scripture; and they may decree *wrong*. If they *do*, still, Faith alters not; nor is their Judgment a Rule to any but *themselves*. Therefore,

G In the next Place, Sir, I desire I may not be censured as one who am for *devoting Men to Destruction* for Errors in Faith, meaning by *Destruction* the Wrath of Almighty God; the Judgment.



Judgment of the Church is a *Rule for Discipline*, not the *Law of Salvation*. God may save those whom the Church rejects, and will do so if they are rejected *unworthily*. Or if the Church judges *right* of their Case, so far as it appears to *Men*, they may, thro' the Sincerity of their Hearts, appear worthy of Acceptance in the Eyes of God. These Things, Sir, are plain and clear; but you, and such Writers as you are, love perpetually to confound them. Every honest Man (say you) will be saved. Allow it; what follows? Why, that no honest Man can be a *Heretick*. But if I should say (as upon your Principles I might say) that every *Heretick* will be saved by his *Sincerity*; what would become of your Confidence? Put your Argument into *Form*, and see how it will stand;

*Every honest Man will be saved* — But  
*No Heretick can be saved*, — Therefore  
*No honest Man can be a Heretick*.

The minor Proposition must be assumed, to make your Argument good. But where do you learn that *no Heretick can be saved*? Take my Notion of Heresy, and you cannot have it from Scripture that *no Heretick can be saved*, if what you say be true, that *Sincerity* is the only Condition of obtaining Salvation under the Gospel. For in my Notion of Heresy, a Heretick may be sincere; and therefore my Notion of Heresy (your Principle notwithstanding) may be true. As to the Doctrine, that *Sincerity* is the only Condition of obtaining Salvation under the Gospel, I have at present nothing to do with it; and therefore I shall leave you to the Mercies of Mr. Chandler, which no doubt will be great towards a Brother, tho' (as I find by some Papers lately published) he has been very severe upon some other People, for saying the self-same Thing which you now say. (See p. 257.)

The last Caution I have to give you is; let me not be charged with being for *Persecution*. For this too will be very unjust. I only say *who* are Hereticks; and how Hereticks are to be treated by the Church, with respect to *Christian Communion*. How they are to be treated by *Civil Magistrates*, with respect to the Privileges of *Civil Society*, I do not say; nor is it any Part of the Argument. Yet this too is a very common *Abuse*. Whoever pleads for the Right of judging Heresy, he is presently represented by some Gentlemen as a *Persecutor*.

I have offered you no new Matters, Sir. The Doctrine I maintain, has been a Doctrine ever since the Christian Church had a Being. The Arguments I have used, and the Cautions I have given, have been said over and over by many Writers. And yet it is very remarkable, Sir, that in your Sermon upon Heresy, you have not taken one Word of Notice of any one Argument offered on the other Side of the Question. I hope, Sir,

this is not the best Evidence you have to give us of your *Sincerity*. If you found those Objections too hard for you to answer, you was in the right to drop them; but then you should have let the Text alone. Answerable or unanswerable, every Reader now sees that they are not contemptible; and it will be expected that you clear your Interpretation of these Difficulties.

Whether I am a Writer considerable enough to deserve your Notice, must be left to your self. I only tell you, Sir, that if you shall think fit to answer, you have the Points before you to which I expect an Answer; and I shall hope for Reasons, not Reproaches.

June 20,

I am, SIR,

Yours, &c.

1735.

HENRY STEEBING.

*A View of a Book lately publish'd, entitled, A plain Account of the Nature and End of the SACRAMENT of the LORD'S SUPPER, &c. in the Propositions it lays down, with some of the chief Remarks.*

I. THE Partaking of the Lord's Supper is not a Duty of itself; or a Duty apparent to us from the Nature of Things: But a Duty made such to *Christians*, by the positive Institution of *Jesus Christ*.

II. All positive Duties, or Duties made such by Institution alone, depend entirely upon the Will and Declaration of the Person who institutes or ordains them, with respect to the real Design and End of them; and consequently, to the due Manner of performing them.

III. It is plain, therefore, that the Nature, the Design, and the due Manner of partaking, of the Lord's Supper, must of Necessity depend upon what *Jesus Christ*, who instituted it, hath declared about it.

IV. It cannot be doubted that he himself sufficiently declared, to his first and immediate Followers, the whole of what he designed should be understood by it, or implied in it.

V. It is of small Importance, therefore, to *Christians*, to know what the many Writers upon this Subject, since the Time of the *Evangelists* and *Apostles*, have affirmed. Much less can it be the Duty of *Christians* to be guided by what any Persons, by their own Authority, or from their own Imaginations, may teach concerning this Duty.

He is the more solicitous to observe this, because the Mistakes and Uneasinesses of many sincere Christians on this Subject, are owing to the Accounts given of this Religious Duty, in many Books of Devotion; and not to the original Account of it in the New Testament.

VI. The Passages in the New Testament, which relate to this Duty, and they alone,

C c c

are

are the original Accounts of the *Nature* and *End* of this *Institution*; and the only *Authentick* Declarations, upon which we of latter Ages can safely depend: Being written by the immediate Followers of our Lord; those who were Witnesses themselves to the Institution; or were instructed by those who were so; and join with them in delivering down one and the same Account of this Religious Duty.

VII. The Writers of the *New Testament* give an Account of the *Institution* of the *Lord's Supper*, in the following *Passages*; which, therefore, are principally to be regarded: *Viz.* St. *Matthew*, chap. xxvi. v. 26, &c. St. *Mark*, chap. xiv. v. 22, &c. St. *Luke*, chap. xxii. v. 19, &c. And St. *Paul*, 1 *Cor.* chap. xi. v. 23, &c.

Where 'tis said in St. *Matt.* he took the *Bread* and blessed it, the Word it is not in the Original: The Meaning is, having taken *Bread*, and blessed God, he brake it, &c. Which answers to the Expression, he gave Thanks, as St. *Luke* and St. *Paul* have it. He observes farther, that the Apostles and Evangelists were not superstitiously scrupulous in numbering our Saviour's Words; nay, nor solicitous to relate the very Words, and those only, which he made Use of. Some record fewer Words, and some more; and all think it sufficient to represent exactly the *Intent* of the Whole. Again, the whole Tenor and Form of this Institution, is in the *figurative* Way of speaking (which is not only agreeable to the Manner of the Jews, but has been and still is common to all Countries and all Languages) and all Expressions in it of the same Sort, should be understood in the same Manner. As the *Cup*, in the Words of the Institution, is not the *Cup*, but the *Wine* in it; and the *Wine* is not itself the *New Covenant*, but only the *Memorial* of it; so, by all the Rules of Interpretation, the *Bread* and *Wine* are not the natural *Body* and *Blood* of Christ, but the *Memorials* of them.

VIII. It appears from these *Passages* that the End for which our Lord instituted this Duty, was the *Remembrance* of himself; that the *Bread* to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken; and the *Wine* to be drunk, was ordained to be the *Memorial* of his *Blood* shed: Or, (according to the express Words of St. *Paul*) that the one was to be eaten, and the other to be drunk, in *Remembrance* of Christ; and this to be continued, until he, who was once present with his Disciples, and is now absent, shall come again.

This alone may furnish the unlearned with a plain Argument against *Transubstantiation*. Christ, who is to be remember'd in this Rite, cannot at the Time of such *Remembrance* be corporally present. Again, the *Bread* and *Wine* were ordain'd for *Memorials* of his *Body*

broken, and *Blood* shed for us: Therefore, his natural *Body* and *Blood* must be absent, in order to be remember'd by Means of such *Memorials*. And again, they themselves cannot be the *Memorials* of themselves: For nothing can be eaten or drunk in *Remembrance* of itself.

IX. Whoever therefore, in a serious and religious Sense of his Relation to Christ, as his Disciple, performs these Actions of eating *Bread* and drinking *Wine*, in *Remembrance* of Christ, as of a Person corporally absent from his Disciples, most certainly performs them agreeably to the End of the Institution declared by Christ himself, and his immediate Disciples.

X. There being other *Passages* of the *New Testament*, besides those already cited, which occasionally relate to this Subject: It is of Importance to all Christians to consider them; and to examine what farther Instructions they contain about this holy Rite. The first is 1 *Cor.* x. 16—21.

By the *Cup* of Blessing which we bless, ver. 16. he understands the *Thanks-giving Cup*, the *Cup*, over which we speak good Words of Praise and Thanksgiving to God. Thus St. *Chrysostom* and *Theophylact* interpret these Words to signify, 'The Cup over which we praise and glorify God for all his Mercies, and particularly for the Blood of Christ shed for us.' The *Communion* of the *Body* and *Blood* of Christ, is the *Joint-Partaking* of *Bread* and *Wine* appointed for the *Remembrance* of his *Body* and *Blood*. From the whole Passage, as explain'd by him, is drawn the following Proposition.

XI. Christians, meeting together for Religious Worship; and eating *Bread* and drinking *Wine*, in *Remembrance* of Christ's *Body* and *Blood*, and in Honour to him; do hereby publicly acknowledge him to be their Master, and themselves to be his Disciples: And by doing this in an Assembly, own themselves, with all other Christians, to be one *Body* or Society, under him the Head; and consequently, profess themselves to be under his Governance and Influence; to have *Communion* or Fellowship with him, as Head, and with all their Christian Brethren, as *Fellow-Members* of that same *Body* of which he is the Head.

He then mentions 1 *Cor.* xi. 20—34. And from that Passage, as explain'd by him, draws the following Propositions.

XII. The Examination mentioned by St. *Paul*, as regarding the *Lord's Supper*, is, strictly speaking, a Christian's Examination of his own Heart and Disposition, by the Institution of this holy Rite, in order to assure himself that he comes to the *Lord's Supper*, and will behave himself at it, not as a common Meal, or an ordinary Eating and Drinking; but as a particular Rite appointed by Christ; *Viz.* that he comes to it, in order



to eat *this* Bread and drink *this* Wine, in a serious and religious Remembrance of him, and of his Death.

XIII. The Duty of Preparation for the holy Communion being entirely founded upon these few Words of St. Paul, *let a Man examine himself*; it is evident from the foregoing Proposition, that the Preparation implied in these Words, as necessary and sufficient, is such a Consideration of the Institution itself, as may satisfy and assure us that we come to the Lord's Supper, as his sincere Disciples, resolved to eat and drink, in a religious Remembrance of him; or, with Dispositions and a Behaviour, *worthy* of, that is, suitable to, the Design of this holy Rite.

XIV. It is evident, from this Passage, that the whole Affair of eating and drinking unworthily, in St. Paul's Sense, is confined to the Frame of our Minds, and our Behaviour, at the very Time of our Performance of this religious Duty.

XV. Whoever, therefore, eats *this* Bread, and drinks *this* Wine, with a serious and Christian Frame of Mind; and a Behaviour suitable to the Design of the Institution; partaking of it, as a sincere Disciple of Christ, under the Sense of his own strict Obligations, as such; remembering his Body broken, and his Blood shed, at the same Time; and doing the Whole in Remembrance of Christ, as his Lord and Master; certainly cannot possibly be said to eat and drink unworthily; or, as far as this particular religious Action is concerned, to behave himself unsuitably to it, or to his own Character, as a Christian.

XVI. He only ought to be affrighted at the Words of St. Paul, because he only can, in the Apostle's Sense, be said to eat and drink unworthily, who, without considering the Duty he professes to perform; without a serious Regard to the Remembrance of his Lord and Master, for which only it was commanded; eats this Bread and drinks this Wine, either with no Thought at all of the End of this Institution; (which is one Degree of doing it unsuitably to the Nature of the Thing;) or, (which is worse,) with Thoughts and Behaviour, utterly inconsistent with the Design of this holy Rite, or with a Christian's Duty at any Time.

XVII. It is an Employment very proper, and very agreeable to this Institution, to revive in our Minds, upon this Occasion, the Force of all those Arguments upon which we believe in Christ; to own ourselves his Disciples; to confess, and heartily condemn, all our Deviations from his Laws, and Precepts; to acknowledge before God our Obligations to live as his Disciples, who expect to be happy upon his Terms only; to express our sincere Thankfulness for his Doctrine, Example, Life, and Death; to profess our Dependence upon him, as our only Head; and lastly, to revive and

enlarge our affectionate Union and Sympathy with all other Members of the same Body throughout the World.

XVIII. Whether any Privileges, or Benefits, are annex'd to the Partaking *worthily* of the Lord's Supper; and what they are that are annex'd to it; can appear only from the Words of the New Testament itself; or from the real Nature and End of this Institution, and what is necessarily included in it.

He says no Promise is made to this particular Duty, as distinct from all others, in express Words; and that the great and everlasting Benefits of the Gospel are promised only to a pious and holy Course of Life in general. But then all that Favour of Almighty God which is promis'd and annex'd to all Duties of the like Sort, for Instance, to our Assembling our selves in Obedience, and in Honour, to him and his Authority, may as certainly be expected from our Assembling for the Purposes of this Institution, as for other religious Purposes. And there is this great Benefit arising from this Duty, that it naturally tends to revive and keep alive in our Minds all such Thoughts and Dispositions, as are proper to work upon the Conduct of our whole Lives. To say that this Communion is the actual partaking of all the Benefits of Christ's Body broken and Blood shed; or, in other Words, of his living and dying for our Good; is to put that upon one single Act of religious Obedience, which is by our blessed Lord made to depend upon the whole System of all Virtues united.

Weekly Miscellany, July 19. N<sup>o</sup> 136.

*Thou shalt not bear false Witness against thy Neighbour.* Com. 9.

To Mr. James Foster.

S I R,

THO' you have determined not to have any more to say to me, I have a few Things that I think proper to be said to you, that we may thoroughly understand one another before we part.

You have set forth a most moving Complaint against a very honest and worthy Correspondent of mine, for misrepresenting your Sermon on Heresy. (See p. 341.) But this will do you but little Service, because you have (in my Judgment) wilfully misrepresented his Charge, whereas he, thro' Inadvertency only, misrepresented your Sermon. You are pleased to say, that either my Correspondent had not read the Sermon he had the Assurance to censure, or he deliberately and wilfully misrepresented you. Under Favour, Sir, tho' Mr. Foster has said it, I must have the Assurance to deny the Consequence. The Place where you mention the bad Sense of the Word Heresy, was several Pages distant from

from the Place where he expected to find it, and he might not possibly carry both in his Thoughts at the same Time. But you have not the same Pretence for dropping Part of his Charge which lies all together in one Paragraph.

But this, Sir, is a *Trifle*, in Comparison of what I am now going to remind you of. After you had aggravated the Guilt of my Correspondent's *Misrepresentation* beyond Truth, and shewn the great Choice of *abusive* Words you have at Command for such Purposes, the next Thing was, to look out for a proper Person to bear so heavy a Load of *Infamy*. For Reasons, easy to be guessed at, by any one less accustomed to *Conjectures* than Mr. Foster, Mr. Venn proved to be the unhappy Person; and in one Respect you found out as proper a Person as any in the three Kingdoms to fix it upon, because he is as well known as any *Clergyman* in them, and as well known to be incapable of being a *thorough obsequious Tool*, and *abandoned Prostitute*. But if we consider his *Office*, and *Conduct*; his Capacity to serve the *Christian Church* by his Learning and great Parts, and his uncommon Zeal in its Service, he was, on these Accounts, the most improper Person for a *Christian Teacher* to single out as a Mark of the most unchristian Malice, and an Object of the most uncharitable Censure. If we consider that such *wile and abandoned Prostitution* was imputed to him, not, as such Crimes require, upon the *clearest Evidence*, but the most groundless *Surmises*; that your *Surmises* were *published*, not upon a sudden and great Provocation, but with the most deliberate Malice, the Scandal receives the highest Aggravation. If you had studied to give your Enemies an Advantage over you, you could not have contrived a greater; and for fear they should not be forward enough to lay hold of it, you used the most provoking Language to excite their Passions. You complain of *Misrepresentation*, and in the very Form of your Indictment are guilty of a much greater; you prepare the Reader to see and detest the Heinousness of your own, by heightening his; so that all the filth by Dirt you flung upon your Adversary, reflects back, from his Armour of Innocence, upon your self, where it will be sure to stick. By this Time, I presume, your Friends may have convinced you of your Guilt and Imprudence; and could they have disposed you to make some Atonement by a publick Recantation, you would have made all the Satisfaction, in your Power, to the Person whom you injured, and to your Religion, which you dishonoured. As a Teacher of Morality, I hope you tell your Audience, that Reparation of Injuries is a necessary Part of Repentance, and, as an Example to them, you should have put the Duty in Practice. If you were above taking Shame to yourself, you

should have been above committing such Crimes. How necessary your publick Confession was, appears from the Fondness of some of your Friends, who are for softening a most flagrant Immorality into a little Mistake. Mistake, Sir, where does it lie? You might be mistaken in the Success of your Attempt; you certainly was mistaken in your Man; but you could not mistake a Conjecture for a known Fact. I forbore at first to use you with Severity, in Hopes you would have prevented it, by some Apology or Acknowledgement, but having waited two Thursdays without seeing any, it is now Time to return some of your Freedom.

I intended, Sir, to have collected together, out of your two Letters, and Sermons, a Parcel of your groundless Insinuations, bitter Invectives, and vulgar Expressions, that your Picture might have appeared, not as you drew mine, in Miniature, but at full Length; but I find my common Place of Scandal too small to hold it all.

You talk often of the *enslaving, enormous, and tyrannical Power* of the Priests. Be so good, Sir, as to speak out distinctly what, and whom you mean. If you mean *Papish Priests*, say so expressly, that you may be understood plainly. If you mean the Clergy of the Church of England, name your Authors, produce your Passages. If they exercise and claim no more Power, than is agreeable to the Constitution of our Church, they act consistently with themselves, and have as much Right as the *Old Whig* to be consistent Protestants.

You observe, that the *aspiring and corrupt Part of the Priesthood*, in all Christian Countries, has made more Unbelievers, by their Superstitions and Impostures, their extravagant Claims and absurd Doctrines, than all the infidel Writers put together. In all Christian Countries. You may have a good Christian Meaning, as far as I can prove, but I profess seriously, I should more easily have understood the Passage, if I had met with it in Toland, or Tindal; especially as it has the ill-luck to be found in very suspicious Company. It follows a Charge upon the *Miscellany*, for raising an Outcry against Infidelity. Good God! Is it possible for a Christian Teacher to be guilty of such an indecent, shocking Expression. Is there really no Occasion for an Outcry? Was there ever a greater Number of Infidels in the Nation than at present? Were Infidels ever more open, industrious, and successful? And is it consistent with a sincere Belief of Christianity, to reproach those who honestly endeavour to defend it?

You speak of the *Craft* of the Priests. This, Sir, is the *stale Cant* of Infidels. The *Mystery*, you say, is now unravelled and the *Craft* is in Danger. There is another *Mystery* yet unravelled, *viz.* how Things which were



were always publicly known, could ever be so great a Secret. Whether it be in such imminent Danger, God only knows; but I own, it seems to me, that the Game of Forty-one is playing over again. But methinks you should have concealed your sanguine Hopes from all but your Friends. You write as triumphantly, as if the *Hierarchy* were actually voted out of the House, and *Laud* again upon the Scaffold.

You differ from the Opinions and Practices of the Christian Church, down from the earliest Ages of it, from every established Protestant Church all over Christendom, and from the main Body of your Brethren in our own Kingdoms; you accuse such as differ from you, of having a *weak Head*, or a corrupt Heart; you call the Clergy giddy Ecclesiasticks, Bigots, Entusiasts; and, at the same Time, have the Modesty to complain of their Insolence and Pride. You scruple not, in express Terms, to charge the Government with Injustice and Tyranny; dissatisfied under more liberal Indulgencies than Dissenters enjoy under any other Establishment in the Universe; (and there is no Nation without one) restless in your Endeavours to subvert the Constitution; and all this while, you have the Prudence to talk of turbulent Priests; in a perfect Rage and Fury, exclaiming against Heat and Passion. To put an End to my Letter, (for such Kind of writing is very disagreeable to me) I give you this fair Challenge; do you, at your Leisure, search the Writings of the established Clergy, (of any Repute, and I believe I might say all) for 20 Years backward, and I will undertake to produce, out of your two Letters, and two of your Sermons, more uncharitable Insinuations, more Invectives, more Instances of Pride and Insolence, more Ill-manners, more Railing, more Heat and Passion, than you can find in all their Books. I would scorn, Sir, to treat any Gentleman, that writes like a Gentleman, in this Manner; but no reasonable Person will expect, that we should tamely suffer ourselves to be insulted, or meanly be belittled and bullied out of our Cause. If you have any Thing to offer in a rational Way, in God's Name offer it; and if you write in a civil, modest Manner, becoming your Station, you may expect a civil Answer.

But before you enter upon any new Matters, it may be fit to discharge old Arrears. The *Miscellany* (N<sup>o</sup> 91, 93.) had the Assurance to censure your Notion of *Mysteries*; (Vol. III. p. 463, 480.) and for fear the Papers might escape your Notice, I directed them to you in a Cover. You was all this while patient and quiet; which shews, that as hasty as you are to take Advantage of any little Slip in an Adversary, you are not so absolutely under the Dominion of a cholerick Disposition, but that, when Prudence requires

it, you can command your Temper.

R. HOOKER.

*Independent London Journalist*, July 19. N<sup>o</sup> 1.

To Mr. V—.

S I R,

I HAVE been well informed, that, some Time ago, in Mr. Innys's Shop, you took the Liberty to call me by Name an *Apostate Priest*. I find the same Calumny more publicly repeated in the *Miscellany* of Feb. 15, on a certain Person, not named, whose Writings have had the Misfortune to displease you; and as you are said to be concern'd in the furnishing out this Weekly Paper, in Partnership with another worthy Divine, so I cannot avoid considering myself as the Object of your Abuse in both Cases.

The only Thing that puzzles me, is to discover by what Principle of Christianity you think yourself justified in such a License of Calumniating; or how you can imagine a Behaviour so shocking to good Nature, good Sense, and good Manners, to be the Effect of any good Religion.

There must needs be some strange Mistake between us on one Side or the other. The Word *Religion* perhaps may have something in it equivocal, and denote a quite different Thing with you and with me. If your Religion prescribes, permits, or does not condemn, all such Defamation as impious and detestable, you clear me at once of Apostasy; for that Religion was never mine: And I cannot be charged with deserting what I had never professed.

Be so good, Sir, as to favour me with some Account of this Matter. I have a Right, I think, to require at least this Satisfaction. You are the only Man who has ventured to call me an Apostate; and if you are an honest Man, you would not be particular in your Accusation, without a particular Assurance of the Truth of it; nor so forward with your Charge, without being as ready with your Proofs. Tell me then, in God's Name, nay, tell the Publick all that you know of me: Speak out freely, charge every Thing, that either your own Malice suggests, or that of others has supplied you with. If you can convict me of any Thing immoral or irreligious, of any Apostasy from what is laudable or virtuous, I will take Shame to myself and own it; if not, shall seek no other Revenge than that of leaving you to the Reproach of your Conscience, and the Scorn of all good Men.

I could wish likewise to be informed of what Use it can be to the Interest of Christianity, of what Advantage to Religion, to proclaim to the World, that I am an Apostate. Should your *Miscellany* fall into the Hands of Men

Men wavering in the Faith, staggering at every Scruple, shaken by every Breath of Scandal; and there must be many such in this sceptical Age; might it not be of Weight enough, in the Equilibrium of their Doubts, to turn the Scale on the Infidel Side, to be assured by you, that a Clergyman trained in the Bosom of the Church, of some Reputation and many Friends, after a Life spent in Temperance, Study, and the Search of Truth, had by Choice and Judgment deserted it? It is the constant Policy of all Sects, to challenge to their Party, any Man of Merit, supposed even on the slightest Grounds to have discovered some Inclination to them; but your absurd Zeal would forcibly drive from the Service of Religion Men of Virtue and Learning, against their Will, against their Profession, against Truth.

The Person whom you treat so infamously, *convinced*, you say, *either of his Wickedness or Imprudence*, has desisted from troubling us further with his Profaneness. You allow it then to be a Question, whether it was Wickedness or Imprudence, that excited him to write: You allow, that whichever it was, he is now convinced, and has desisted. This one would think might have induced you to suffer a Man to be quiet, who suffers every Body else to be so: He repents, it seems; has chang'd his Conduct, troubles No-body; yet all this passes for nothing with you; your Charity gives no Quarter: His Repentance must be over-looked, his Apostasy always remember'd, and his very Conviction made a Matter of fresh Reproach to him. This is the true Spirit of *Rome*, that never spares a Penitent, who returns from Desertion. For whilst you take such Pains to murder a Reputation, seeking, according to you, to heal itself by Conviction and Amendment, you declare what you would do with Persons, were they as much in your Power.

But tho' he has desisted from troubling us himself, yet other Enemies, you say, *have resisted their Armour at his Forge; and the witty Socinian and crafty Jesuit make great Advantage of his Writings*. And here again, I must beg you to tell me, where it is, that these Adversaries are found tampering with his Works; where it is, that we may catch them quoting or building their Errors upon his Principles. If you cannot shew this, we must take the Insinuation for another Fiction of your Malice, as senseless as it is spiteful; a Bolt shot out at Random, which by falling some where luckily may chance to do Mischief. Is the Growth of Popery to be charged at last upon me, who have taken more Pains, and perhaps with more Success, to expose its Frauds and Corruptions, than most Clergymen now living? Ridiculous Calumny! No, Sir, the *Jesuits*, I can answer for it, will readily join Forces with you; will second your pious Endeavours of wounding my

Reputation, ruining my Credit, and defaming me every where as a malicious, profane Apostate. It is here, after all, that I am touching the Bottom of the Sore: It was my Piece against Popery, that gave the first Scandal, and the first bad Impression of me. As soon as it was published, that learned Divine, your Partner, happening to meet me in the Street, told me, with a formal Face and Air of Importance, that he had been in Company with certain Friends, who declared themselves offended at it. I asked him, Whether they had found any Thing false in it? And perceiving that there was no Objection of that Sort, left him with no other Reflection, than that of a just Contempt for the Impertinence of the Information. I heard afterwards of another \* \* \* \* \*

These were the Men, who first began the Clamour, and raised the first Envy upon me; and I am now but paying the Arrears of that old Grudge, as you seem to intimate in this very *Miscellany*: For you say, that it was natural for me to hate, what I had before betray'd: As if there was a Guilt upon me, previous to that I have lately been charged with, and the *Æra* of my Apostasy was to bear the same Date with my *Letter from Rome*. The more I reflect on your Rashness, the more I am inclin'd to impute it to some selfish Motive of Interest; some Hopes of Gain or Glory to accrue from it. It is common with the Writers of your Class, to run the Risk of a Pillory, to raise the Fame and Value of their Weekly Productions; and we read of an Hero in Antiquity, who set the Temple of his Country on Fire, to perpetuate his Name to Posterity. In this View, you act consistently, tho' in all Views wickedly.

But to talk of reforming Morals, and recommending Religion, by a Method destructive of all Morality, and contrary to all Religion, is a mere Banter and Affront to Reason and common Sense. But whilst you dispense so freely the Titles of Profane and Apostate, let me recommend to you to consider the History of that first and chief Apostate, the Pattern, as well as Author, of every other Apostasy in the World. You will find his abominable Qualities summed up in this short Character,

*The Accuser of the Brethren*, Rev. xii. 10. you will find him described, as defaming Day and Night; continually going about roaring and seeking to devour. This, says St. John, is the old Dragon, which is the Devil and Satan, Rev. xx. 2. And what, Sir, is the Devil, that is, Satan, but Names drawn from his very Essence, signifying the Adversary, the Hater, the Accuser of Mankind? His Followers, like their Master, are described by David, under the Person of Doeg, the malicious Accuser of the Priests: With Tongues that devise Mischief; that love devouring Words, Psal. lii. 2, 4. and as Men set on Fire, whose Teeth are Spears and Ar-



and their Tongues a sharp Sword, Phil. lviii. 4. This is the grand, the sovereign Apostasy; the Defection from all Religion; a Delight in defaming, an Alacrity in accusing; and I leave it to you to determine, where the Reproach of it is the most likely to fall, on yourself or on me. You have called me an *Apostate*; all People, I dare say, or all at least who know me, will be shocked at it: But should I chance to describe a certain Priest by the Title of the *Accuser*, there is scarce a Man in England who would not immediately think on Mr. V—. A Reflection sufficient, methinks, to admonish you, that, instead of being so busy with other Mens Characters, it behoves you much more to turn your Thoughts and Attention to your own.

But if it be possible, after all, that I should ever have it in my Power to say of you, what you declare of me, that thro' a Conviction of your Wickedness, you had changed your Conduct, and desisted from Calumniating; I should still act on this, as I shall do on every Occasion, just contrary to the Example you set me; I should rejoice in the Change, begin to entertain Hopes and a better Opinion of you, and forget the Accuser to applaud the Convert.

Cam. Feb. 23.

C. M.

1734-5.

Fog's Journal, July 19. N<sup>o</sup> 350.

Mr. Walsingham's Introduction to the Daily Gazetteer burlesqu'd. (See p. 342.)

AS neither I nor my Brethren were ever before known to any of his Majesty's Subjects, except the Clerks of the several publick Offices, the Custom-House Officers, the Excisemen, and the M—l Puffs stationed upon their respective Missions in the several Coffee-Houses and other Places of publick Resort within this Kingdom; and as we now hope to find some other Readers, we think it is natural to introduce this new Paper with such Accounts of the Design, and of the Persons who undertake it, as may at once gratify every Man's Curiosity, and impose upon his Understanding.

This which now offers itself to the Goodwill of the Reader, cannot have a better Recommendation, than that it is owing to the Orders of a very great Man, given by him to several Authors, who having, for many Years past, been embarked in the same Cause, are at last regimented, and ordered to parade in the same Paper; and by the most extensive Circulation that the Post-Office can make, to publish their dutiful Endeavours in Support of the M—l Interest, in Opposition to the Interest of their King and Country.

It is not the Intention of this Undertaking

to increase the Burden of Weekly and Daily Papers, which have already cost our Patron so much Money, but to ease it as much as lies in our Power, by drawing the several Writers in favour of M—l Power, and Corruption, within the Compass of one Daily Paper. Our Readers will have those Benefits from the Nature of this Institution, that the Vindication of M—l Enemies will be now regularly carried on, in one distinct Paper: To this we may add, that while we lessen the Charge of our Readers, we increase their Soporifick Dose, and on the Whole, we can have no Cause to doubt of being well paid.

We are sensible that most of our Readers will be surprized at our alledging that we lessen their Charge, because our former Papers were generally given gratis, and they may probably have this new Paper in the same generous Way; but we would have our new Readers, if we have the good Luck to find any, to consider, that for these gratis Papers they must pay severely at last. Now as the dispersing of this Daily Paper will cost the Publick no more than the dispersing of the Courant formerly did, the whole Expence of the Free-Briton and the London Journal will be saved, which at 5000 per Week of each, formerly dispersed thro' Town and Country, reckoning the Journals at Two-Pence a Piece, and the Free-Britons at Three-Half-Pence each, amounts to 72 l. 18 s. 4 d. Weekly, or 3787 l. 10 s. per Annum. However we shall not reckon this whole Sum saved to the Publick, and consequently to our new Readers, because every one of us expect to have his Pension increased, and as I am to be Colonel, I expect to ride in my Coach, and keep my Hunting-Horses, as well as other Colonels in the M—l Service.

The frequent Opportunities we shall have of lulling our Correspondents to rest, make us hope, that we shall have Assistance from every Gentleman, whose Regard for private and Contempt of publick Interest may incline him to join in the Defence of those Principles, which no good Man will defend, and which every Englishman naturally abhors. The Apprehension of being molested by Messengers and packed Juries, if it can have any Effect on Men who are warm in the Defence of Truth, and brave in the Cause of Liberty; yet, in this Case, it can have no Influence, since we have already made it appear, that we never had any Regard to Truth, and are mortal Foes to the Cause of Liberty.

This being the Nature of our present Undertaking, it is with particular Satisfaction that I can look back on more than seven Years past, wherein with the greatest Zeal for the Cause of my Patron, I have constantly appeared in Vindication of all his Measures, and of his mild, just, wise, frugal, and consistent Management, in Opposition to all who, from

despera te

*desperate Designs*, for such I hope they will prove, against the one, have wickedly endeavoured to set the other in their true Light; and in Opposition to all who from an Ambition to relieve their Country, which I think a ridiculous Sort of Ambition, or from Resentments which they may think highly reasonable, but I am bired to think otherwise, have blended their Interests with those who have long been thought Friends to their Country, by which Coalition they have set my Patron's Management in such a Light, that even Jacobites when they compare themselves with us, begin to call themselves Patriots, and the Cause of M——l Destruction is by most Men sanctified with the Name of publick Virtue.

The Profits which I have received, in the Course of this Vindication, have been greater than I could expect; and I have had great Pleasure not only from the Success which the Force of Money hath procured me, but likewise from the Accession of other venal Hands to the same Service: When I first appeared in Defence of my Patron's Management, I stood single in the Field of Battle, and saw none but occasional Writers to co-operate with me in his abandoned Cause. It hath been our common Advantage, that my Laced Clothes and Equipage, from Time to Time, gained us new Assistance, and it will, I hope, and assure myself, be his greatest Advantage, that he has now regimented us, and formed us into one regular Corp, for the more effectual Prosecution of our general Design against Truth and Liberty.

For myself I can promise always to abide by this Cause (I mean the Cause of my Patron) as long as I find it my Interest so to do. For the Gentlemen with whom I am joined in this Service, the World who know them can testify to their Attachments, their Zeal for these Principles, and the Stupidity and little Success with which they have asserted them. On these Principles, and on no other, we ground the Cause of our Patron, against all his Enemies. By these we submit ourselves to be tried, and from the Force of these we promise ourselves to prevail, as long as our Patron has Money enough to give.

Craftsman, July 19. N<sup>o</sup> 472.

Some Remarks on the Daily Gazetteer of the 9th Instant, relating to the Case of the Bank-Contract. (See p. 360. C, &c.)

ONE of the ministerial Confederates, or perhaps the Minister himself, hath at length given us a Gloss upon the Affair of the Bank-Contract; which is so mean a Piece of Prevarication, that I might be easily excus'd from taking any Notice of it; but when I consider the Importance of the Thing itself, and how many Thousands of innocent Fami-

lies were utterly ruined by it, I cannot let it pass without some farther Explanation.

The Author of this Paper, now under Consideration, hath not confin'd himself to the Bank-Contract, but rambled into several Reflections on the Rise and Progress of the South-Sea Scheme in general. He tells us that the Hon. Person, who stands charged with this infamous Transaction, 'was always an Enemy to the S. S. Scheme; that he oppos'd it, when it was first propos'd; saw the Mischief it was big with; and avoided all Dealings and Traffick in it.' But this is so far from being true, that it hath been already proved, in the Case of the Sinking Fund, and on several other Occasions, that nobody contributed more to the Calamities of those Times, or turn'd them more to his own Advantage, than the Hon. Gentleman himself, however he may now think fit to deny it, or endeavour to disguise it.

In the first Place, he propos'd a Scheme, in 1716, whilst he was in a Place of great Power, for paying off the national Debts, by forcing in the Irredeemables on his own Terms; which struck at the Foundation of all publick Faith in such a Manner, that it rais'd a general Clamour amongst the Proprietors, and even his good Friends of the Bank were the loudest in it.

Soon after this, the Hon. Gentleman being dismiss'd from his Employments, another Scheme was propos'd by the new Officers of the Revenues for taking in the Redeemables only; which being consistent with Parliamentary Credit, the Bank and S. S. Company not only consented to a Reduction of their own Interest, but enabled the Publick to reduce above nine Millions more to 5 per Cent. by engaging to advance four Millions and an half between them, if it should be wanted, for paying off the Lottery A<sup>cts</sup> of the 9th and 10th of Q. Anne, and the Banker's Debt. Let the World therefore judge which was the most equitable Scheme; that, which was projected by the Hon. Gentleman and prov'd abortive; or that, which was afterwards propos'd, and took Effect.

It is true, indeed, that the same Gentleman, being still out of Power, oppos'd the S. S. Company's Proposal, in 1719, and spirited up the Bank to bid against them; but this is so far from proving that he was always an Enemy to the Scheme itself, that it is an Argument to the contrary, and implies the strongest Approbation of it. The only Contest was, who should have the Execution of this Scheme; and Bank-Stock being, at that Time, considerably higher than S. S. the former were persuaded that they could afford more for it than the latter. Every Body knows that the Bank actually had 5 Millions for it; which was more by 3 Millions and an half than the S. S. Company offer'd at first; but as all Com-



Competitions, of this Nature, are apt to run into Extravagance, they were at last induced to bid 7 Millions, rather than let the Bank have it. This gave Rise to the general Infatuation, which afterwards prevail'd, from the vain Hopes of exorbitant Advantages, and laid the Foundation of all the Calamities, which ensued upon the Execution of the S. S. Scheme; for admitting of as much *Mismanagement* in it as *these Writers* please, I believe No-body will pretend to deny that the ill Success of it was, in a great Measure, owing to the Madness of the Times, and the monstrous Premium they contracted to give for it; or to assert that we should have been in a much better Condition, if the Bank had prevail'd, instead of the S. S. Company.

How therefore can it be said, with any Colour of Truth, Reason, or Justice, \* *that the Hon. Gentleman is not responsible for any Southsea Transaction of the Year 1720*; when it appears that he blew up the Coals of Contention between the two Companies, which occasion'd all the subsequent Misfortunes; especially, if it should be true, as we are given to understand in the *Case of the sinking Fund*, that the Bank did not desist from bidding against the S. S. Company, till he found his private Advantage in engaging them to do it?

But farther. Does he think we have forgot his two notable Schemes, much about the same Time; one, for ingrafting the whole Capital of the Bank into the S. S. Company, valuing the latter at 600l. per Cent. the other, for consolidating the three great Companies into one, and dividing the Debts of the Nation among them? Mr. † *Trenchard* treated the last of these Schemes as a Conspiracy to give up the whole Nation into their Hands.

I now come to the Point immediately in Dispute; and, in order to set it in a true Light, it will be necessary to give a short State of the Case, as it stands between the *Considerer* and the *Author of the Case of the sinking Fund*.

The former tells us that, upon the first Appearance of a general Distress, in 1720, the Hon. Gentleman, 'was sent for up out of the Country; and as he was then thought to have some Credit with the Bank, he was desir'd to exert it in Behalf of the S. S. Company, by prevailing on the Bank to circulate a Number of their Bonds.' It is farther acknowledg'd, 'that he did accordingly come up to Town, and had a Meeting with a Committee of each Company at the Post-master General's House, in Presence of several other Gentlemen in the Administration.' That, after some Hours spent in Conference, the Bank was prevail'd upon to yield; and that it was then thought proper to have something reduc'd

'into Writing, as a Minute of the Substance of what had been under Consideration, and to serve as a Foundation of a future Agreement, or Contract, to be made between the two Companies. That there was some little Dispute, who should write down, or draw the Minute; but it being the general Desire that Mr. W—— should do it, in the Presence of the whole Meeting, he put down in Writing, what hath ever since been call'd, the Bank Contract.'

The *Considerer* then gives us a Copy of this Minute, as he calls it; which is, indeed, a very imperfect Draught, having neither Style, Title, or Preamble to it, and the most material Articles being left blank. He tells us that this Meeting was on the 19th of Sept. 1720; and then adds the following Assertion. 'This is all, that was wrote by Sir R. W——, at this or any other Time, relating to this Affair; and I have been assur'd, in the future Meetings upon this Business, he was never once present.'

On the other Hand, it is asserted, by the *Case-Writer*, 'that there was another Meeting upon this Business, four Days after; viz. on Friday Sept. 23; that the Hon. Gentleman was present at this Meeting, and drew up another Paper, between the two Companies, which had not only a Title, but the Blanks were filled up, and the Bank expressly agreed to subscribe their Capital-Stock of 3,775,000l. into the S. S. Company at 400l. per Cent; with some particular Articles between them.' The *Author of the Case* hath given us a Copy of this Paper, which he says was always called the Bank Contract, and even assures us that the Original was then lying before Him, in Sir R. W——'s own Hand Writing.

The ministerial Advocates were immediately struck dumb; and, tho' frequently call'd upon, refus'd to plead upon this Point; in Hopes, I presume, that it would die away before the Winter came on. At last, when they found themselves disappointed in this Expectation, an anonymous Writer steals out in the *Daily Gazetteer*, and pretends to take up the Gauntlet; but he only vapours about at a Distance, and dares not come to a close Engagement.

He begins with calling this Charge, about the Bank Contract, a notable Piece of exploded Scandal reviv'd again; tho' he confesses, in a Line or two after, that he knows nothing more of the Transaction than what he hath collected from the two Pamphlets above mention'd. The Charge, indeed, is of a pretty long Standing, and hath been often repeated; but it is so far from being exploded, that I do not remember any Attempt to answer it, in Form, till the *Author of the Considerations* undertook that Task, and promis'd to give us an authentick

\* *Considerations*, p. 88. † *Cato's Letters*, 3d Edit, Vol. I. p. 44.

Account of the whole Affair. Besides, if *this Writer* (I mean the *Gazetteer*) knows no more of the Matter than he pretends, he had much better have let it alone; for, instead of vindicating the *Hon. Gentleman*, he only makes his Cause worse, and shews to what wretched Expedients he is reduc'd.

Having stated the Proceedings at the *first Meeting*; he comes to the *real Bank Contract*, as it was drawn up at the *second Meeting*; but quotes it very unfairly; for he hath left out both the *Title* and the *Conclusion*; and then goes on thus.

‘Whether the *Hon. Person* was only at one of these Meetings, and drew up only the former Writing, as the *Author of the Consideration* alledges; or whether he was at both, and drew up the latter Writing likewise; is a Fact, which I cannot pretend to determine; nor perhaps the *Hon. Gentleman* Himself, after such a Distance of Time; it being near 15 Years ago, and after such a Multitude of other Affairs intervening, which might occasion such a Circumstance to slip the happiest and strongest Memory; supposing, for Argument's Sake, what the *Author of the Case of the sinking Fund* asserts, to be true—Tho' it is possible the whole may be a *Forgery*; nor would it be any Want of Charity to conclude it to be so, without better Evidence than hath yet been produced.’

I am ready to acknowledge that the Course of 15 Years is a pretty long Term for any Minister; and that the *Hon. Gentleman* hath certainly had a Multitude of other Affairs upon his Hands, during that Time. It is likewise very probable that he may not have one of the happiest and strongest Memories. But, of all Things in the World, I cannot imagine how it was possible for him to forget such a Circumstance as *this*, which was attended with so many remarkable Particulars; since he not only came up to Town, on Purpose, but it is plain from the *Considerations* (which every Body looks upon as his own) that the *true Bank Contract*, of the 23d of Sept. was then lying before him, as well as the pretended one of the 19th; for he gives us the Substance of it, in Part, exactly enough; and then breaks off with an &c.

As to the Meeting of the 19th, and the Paper then drawn up, he is even minutely circumstantial, and seems to remember every Particular, as well as if it had happened but yesterday. Now, it is very surprising to me that his Memory should serve him so well as to one of these Papers, and fail him intirely as to the other; tho' the Paper, which he remembers so exactly, was immediately dropt; and the other, which he pretends to have forgot, subsisted almost two Years afterwards, and occasioned a Multitude of Disputes.

But it is insinuated, in the same Paragraph,

that the whole Story of *this original Bank Contract* is nothing but a *Forgery*. This Insinuation is repeated, with great Confidence, in several other Places of the *same Paper*; but as the *Author* hath not any where dar'd to insist upon it, in direct Terms, it ought to be look'd upon as another wretched Piece of *Prewarication*, which almost amounts to a *Confession of Guilt*.

For my own Part, I am very well assured that there is such a genuine Paper now in Being; which several Gentlemen, well acquainted with the Hand, have already seen; and I believe there is not one Person, of any Party, in the whole Kingdom, who can make any Doubt of the Truth of it, after what hath pass'd on both Sides.

But if the *Hon. Person* hath any Reason to believe it a *Forgery*; why does not he endeavour to detect it, and do himself Justice? There are several Gentlemen still living, who were present at those Meetings, either as Witnesses, or Parties, to the Proceedings there. It is possible that some of them may have stronger Memories than the *Hon. Gentleman* himself, and be able to recollect whether he was at the Meeting of the 23d; or who it was, that drew up the Paper, which is now imputed to him.

Nay, perhaps, he might find upon Enquiry that he not only drew up *this Paper*, but made two Copies from it, in his own Handwriting; viz. one for each Company; and I have heard it whisper'd about that it cost him some Trouble to get up these; but, it seems, he forgot the Original; or might possibly think it was lost, after such a Distance of Time, and a Multitude of other Affairs. This seems to have been the fatal Mistake, and what drew him into such an awkward Dilemma.

From the *Grubstreet Journal*, July 24. N<sup>o</sup> 291.

The true original Receipt for composing a modern Love-Letter, adapted to the Use of all the Pretty Fellows within the Cities of London and Westminster.

TAKE five hundred Protestations, half as many Vows, three thousand Lies, fifty Pounds Weight of Deceit, an equal Quantity of Nonsense, and treble the whole of Flattery: Mix all these Ingredients up together, and add thereto half a Scruple of Sincerity, sweetening it often with the Words *Angel, Goddess, Charmers, Honey*, and the like. When it is sweetened to your Taste, take as much of it at a Time as you think proper, fold it up in gilt Paper, seal it with the Impression of a flaming Heart full of Wounds; let it be carefully delivered, and it is irresistible.

Probatum est sapientissime.  
Præmp.



Prompter, July 25. N<sup>o</sup> 74.

Of the Deity, Spirit, Matter, Chance, &c.

AFTER some Introduction in a former Paper, the Author proceeds: Give me Leave to refer you to the following Fragment, extracted from an unknown Writer.

'The Idea of a mundane Animal consisting of Soul and Body, a Soul of the World, I do not well understand, nor like, tho' great Men, who have thought in the Stoical Way, may have suggested it, or something like it. This seems to be grounded upon certain Limitations of the Powers of Matter and Spirit, which I cannot understand. They who can determine what Matter is, how the Parts of it adhere, what Motion is, what Extension and Space is, and all their Powers and Properties, to the utmost Extent of them, without Uncertainty, and who can do the same, by Spirit, Soul, and Thought, Intelligence and the active Principle in the Universe, whose Effects are at least as clearly seen as those of Matter; such may, if they please, make a Soul of the World to their Fancies; they may allow the World a certain Share of Triumph, passive Matter, and a Share of the active Principle, to move it. Some may annex Life and Thought to Matter, as a Property of it, and make all Things material: And others may, with the same Justice, I think, make all Things immaterial and spiritual. But, without engaging in this Confusion, it is the Sentiment of the wisest among the Ancients, that, if any Thing appear with Certainty, and clear Evidence to human Faculties, it is, that there is Order, Beauty, Design, in the Universe, and a Being that leaves nothing out of its Power, Disposition, and Providence.'

Now what more can we desire than the Certitude that there is such a Being as this? And this Certainty we may attain to by Means of the Faculties we have: For my Part I am satisfied, and stop here.

I would likewise wish you would stop here, and instead of pursuing Deity further than you can go, contemplate and admire him, in that Part which lies open to our Faculties, in which you will find more Satisfaction and Profit than in bewildering yourself without End, or without ever attaining any fix'd Point.

I am very glad I mistook your Meaning, when I made you give Chance a real Being, and that you now say, you don't conceive Chance to be any more a real Being than you do any other Word. But as you still seem inclined to give that Word Chance more than its Due, as a mere Word, and to think, that as I excluded it from the Origin of Things, by saying, that as the World might or might not have been, and as Chance could never decide either Way, there being now a Decision, Chance consequently

could never have made the World; (See p. 354.) so if the World be proved to be eternal, this Way of Reasoning does not exclude Chance; I answer, that if the World be eternal, it is necessarily so by its own Nature, and not by Chance; and consequently, either Way, Chance is excluded the Original of Things.

As to your Explanation of what you mean by Chance in Particular; as for Example, that it is not worth your while to consider, in going to see a Friend, what Stone you shall tread on: If you once hold this Reasoning with yourself, it will not be accidental what Stone you tread on, since you will have already pre-determined, that it is indifferent to you, and have resolved not to tread upon this or that Stone, but only to walk so as not to stumble or fall. But as you have positively refused Chance a Being, tho' in Particulars you still seem to ascribe to it more than a mere Word ought to have, give me Leave to transcribe a Passage out of Arianus's larger Discourses of Epictetus, which sets that Matter of Chance in Particulars, in a very beautiful and clear Light, and makes every Thing happen according to Nature.

'There are none who submit freely to the Necessity of Things, but weeping and lamenting endure them, and call them unhappy Accidents. What Accident? If you call Accidents every Thing round us, every Thing indeed will become accident. But if you call them Accidents, because they make us unhappy, what Harm is it, that what is engendered should corrupt, and that which occasions Corruption, and Dissolution, is, sometimes, a Sword, a Wheel, the Sea, or a Tile that falls, or a Tyrant?'

I am, &c.

Weekly Miscellany, July 26. N<sup>o</sup> 137.

Answer to Dr. Middleton's Letter. (See p. 369.)

THERE has lately been published a Letter from Dr. Middleton to Mr. Venn, which will soon be republished, with Remarks upon it, by the Gentleman to whom it is directed. But there is a Passage or two in it, relating to myself and the Miscellany, which it concerns me to answer. As to the Gentleman's disdainful Manner of treating me, it gives me no Uneasiness at all. He is welcome to think as meanly of me, and as highly of himself, as he pleases. If it does him any Service, I do not apprehend how it will do me any Hurt. In the Original (tho' it is omitted in the printed Copy) he has condescended to reproach me with my low Station in the World: To which I have nothing to say, but that I should be better pleased if I could remove the Occasion of his Reproach, without bringing upon myself, what I stand much more in Fear of, the

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Reproach-

*Reproaches of my own Mind.* If I am conceited enough to fancy that I deserve a little better Station, I thank God, I have more Grace than to quarrel with *Christianity*, because my *imaginary Merit* is not sufficiently rewarded.

He calls me Mr. Venn's Partner, and then compares Mr. Venn to the Devil. If I thought there were any thing in my Nature so very *devilish*, I should be greatly concerned at the Comparison; but as I am not conscious of so much Deformity, I am equally unmoved at his *Malice* and his *Contempt*. If he means, by his contemptuous Sneers, to make me ashamed of Mr. Venn's Friendship, I must tell him, that I esteem it a Credit to my Character, as his Conversation has been for many Years a great Addition to the Happiness of my Life. But, that this Gentleman and Mr. Foster may not take the Liberty of abusing Mr. Venn for every Letter in the *Miscellany* which they dislike, I must assure him, that Mr. Venn is no otherwise my Partner in that Undertaking, than by now and then sending me a Letter, and recommending the Paper, as many other learned and good *Christians* do.

I must trouble the Reader with the following Transcript out of the Letter. Says he, 'It was my Piece against *Papery* that gave the first Scandal, and the first bad Impression of me. As soon as it was published, that learned Divine happening to meet me in the Street, told me, with a formal Face and Air of Importance, that he had been in Company with certain Friends, who declared themselves offended at it. I asked, whether he had found any Things false? And perceiving that there was no Objection of that Sort, left him, with no other Reflection than that of a just Contempt for the Impertinence of his Information.' I dare take his own Word for his Contempt of me; but for the *Justness* of it, and the *Impertinence* of my Observation, I desire to be tried by a more impartial Jury. The Case was thus: Amongst other pretended Miracles, he mentions that of *Castor and Pollux*, in such a Manner, as was apprehended to be intended for an Answer to Mr. Lesley's 4 Marks, which he gives, in his *short Method with the Devils*, as a Criterion whereby to judge of the Truth of a Revelation. This indeed did give Offence, and a bad Impression of him. Of this cut of sincere Kindness and Respect, I gave him private Information. Let the Reader judge of the Suitableness of his Return. As to the Formality of my Face, I do conceive that the Doctor's Observation upon it, was a good deal more impertinent than my Information. I am not very solicitous about my Countenance. If it be but an honest one, I am content. It is, I confess, somewhat rounder and fatter than the Doctor's; but if *Shakespeare* were as good a Naturalist as he was

thought to be, such kind of Faces bespeak the least *Envy*, *Spleen*, and *Pride*. I hope I did, as he accuses me, put on an Air of Importance, because the Occasion required it.

The Doctor is angry with the *Miscellany*, for calling the Author of the Letters to Dr. Waterland an *Apostate*. Dr. Middleton's Name was neither mentioned nor hinted at in the *Miscellany*; but if the Doctor has a Mind to declare himself the Author, he must be the *Apostate* too. If a Man writes like an *Infidel*, he ought to be treated like one. He had better answer that Letter in the *Miscellany*, than rail at it; remove the just Offence, than unjustly complain of Scandal.

R. HOOKER.

B

Daily Gazetteer, July 26. N<sup>o</sup> 24.

When and how the People came to be represented in Parliament. (See p. 338.)

THERE have been very long and warm Debates among *Historians* and *Politicians*, concerning the Time when the People began to be represented: But, as all *Charters* and *Records* are silent, and no *Writs* appear, before the Close of Henry III. and considering also that, at this Time, and in this Parliament, the Wages for Parliament Men were first nominated and settled; I am fully convinced, that *Montfort Earl of Leicester*, and his Party, (apprehending the Concurrence of Nobility on the King's Side, with their great Retinues, would be too hard for them at the Meeting of the Parliament) alter'd the ancient Usage of summoning to great Councils: And that this Apprehension was the Reason of their directing, and, in the King's Name, commanding the Sheriffs of each County, the Cities, and Boroughs, to send two Knights, Citizens, and Burgeffes; tho' it doth not appear, whether the Sheriffs or the Counties were to elect and send these Knights.

But tho' 'tis not certain, whether the Sheriffs, or the People did elect; yet, if the People did elect, this is highly probable, that the Cause or Reason of their being first represented, and of Counties, Cities and Boroughs, sending Members to Parliament, was the strong Endeavours of *Montfort's* Party to overbalance the Power of the Nobility and Great Men, who were then on the King's Side. To such low Beginnings, and such private Views, do we owe the Origin and Foundation of all our Liberties!

That this was a novel Practice, and began to serve *Montfort's* Turn, seems probable also from another Consideration, that King Henry, after the Battle of *Evesham*, in which he was Conqueror, called a Parliament at *Winchester*, according to the old Form and Usage, consisting only of the Barons and Great Men; and so he did in the 30th and 52d Year of his Reign, and to his Death.

Ed-



Edward I. his Son, as appears by several Statutes then made, and from Records, did not issue Writs for the Election of Knights, Citizens, and Burgeses; but used the ancient Way and Course of summoning, till the 18th Year of his Reign; before which Time, there appears nothing that can evince either the Summoning or Being of Parliaments according to the present Custom. In this Year, indeed, there is a Bundle of Writs directed to the Sheriffs of several Counties; and they are the most ancient extant, or perhaps, that ever were; (except that one Instance of the 49th of Henry III.) by which two or three Knights were directed to be chosen for each County. Here are the Words, in English, of one of those Writs.

Edward by the Grace of God, King of England, Lord of Ireland, and Duke of Aquitain, to the Sheriff of Westmoreland, Greeting. Whereas we have been specially petitioned and requested by the Earls, Barons, and others of the Great Men of our Kingdom, concerning certain Matters upon which we will have Conference and Treaty, as well with themselves, as with others of the Counties, we command thee, that without Delay, thou causest to be chosen two or three of the more discreet and ablest Knights for Dispatch of Business, &c.

From this Writ we may observe the Infancy and small Beginnings of Parliaments; 'tis probable, that the King was moved by the Earls, Barons, and Great Men of the Kingdom, to call those Knights to this Parliament; and that as the Writ of Summons is the first to be found (except the 49th of Henry III.) so it probably was the first Writ that ever was in Being, for the Election of Knights to represent the several Counties. But so much for this Writ; from which, and the Variation of the following Writs, and other Records, it is most evident, that the House of Commons arrived at its present Strength and Authority, by many Occasions and Circumstances.

We might go on to shew, that after the People had got some Property, and had obtain'd a Parliament in its present Form, yet, they were without Liberty; that, whatever Changes happened in the Government, those Changes were nothing more than from one Tyrant, or one Kind of Tyranny, to another: In a Word, there was little Appearance of Liberty of any Kind among the People, till the Power of the Barons, and the Church, was broke by Henry VII. and Henry VIII.

F. OSBORNE.

Craftsman, July 26. N<sup>o</sup> 473.

Conclusion of the former. (See p. 372.)

THE Gazetteer having endeavoured to vindicate the Hon. Gentleman from the

Charge of publishing a wilful Falshood, by pleading Want of Memory, on one Side, and suggesting a Forgery on the other, which I have sufficiently exposed in my last; he proceeds in the following Manner.

But however that may be; whether the Author of the Considerations is mistaken in his Assertion; or the Author of the Case of the sinking Fund hath been imposed upon in his, which is at least full as likely as the other; it seems to me to be very little to the Purpose, which ever of them happens to be in the Right; and that one might even venture to allow the latter to be so, without making any Difference in the true State of the Question, which does not turn at all upon Circumstances of Time, or Place, or whether there was one, or more Proposals, or, if they will, Contracts in Writing, or by whom they were drawn up.

This is a most admirable Way of Reasoning, and favours much of a certain Gentleman's Logick, whom I have often heard in publick Assemblies. But if neither the Circumstances of Time, or Place, of Persons, or Facts, make any Difference in the true State of the Question, and it is of little, or no Consequence, which happens to be in the Right, as to these Particulars; I should be glad to know why the Author of the Considerations thought it necessary to dress up such a solemn Falshood, and endeavour to impose it upon the World. — But let us see where the Gazetteer apprehends the Stress of the Argument to lie.

All, says he, that is material to be considered, is, who was the Author of such Proposals; and not, who set them down in Writing? Or, in other Words, who projected the Bank Contract, not who drew it; for if there was any Thing iniquitous in that Bargain, the former are answerable for it; and not the latter.

Here again I must dissent from this excellent Writer; for I think it a much less material Point who was, properly speaking, the Author of this Contract, or originally projected it, than who drew it, or set it down in Writing; because such a Contract might be a very good Expedient, at that Time, to relieve the general Distresses of the Nation, if it had been honestly executed; nor was it ever said that there was any Thing iniquitous in the Bargain itself. But the Charge is, that the Hon. Gentleman first induced the Bank to come into it, with a particular View, and afterwards released them from the Obligation of it, when his private Purpose was serv'd; by which Means, a Multitude of unhappy People, who had before escap'd all the Calamities of the Year, were absolutely ruined, and the Nation was fin'd two Millions, for making up the Difference between the Bank and the S. S. Company.

But let us hear this egregious Writer a little

tle farther.—He tells us, ' that the Proposal for subscribing 3,700,000 l. into the Stock of the S. S. Company seems to have been a Thing started by those concern'd for the S. S. Company, at this Meeting, (i. e. the first Meeting, on the 19th) without any previous Notice given of it, either to the Bank, or the Hon. Person, who was called in for his Assistance, upon this Occasion; and looks to be something like a Surprise upon them, and what they were drawn into, by the Authority of some of the Persons present, without being allow'd Time to consider sufficiently of it.'

Now who, I pray, was so likely to draw them into this Proposal, if that was really the Case, as the Person, who was then thought to have the most Influence upon them, and actually laid the Foundation of his Power upon it?

But whoever drew them into it, our Author is obliged to acknowledge, ' that this Proposal for a Subscription was afterwards agreed to by the Directors of the Bank, at a Court held on the 24th of Sept. following; between which, and the first making such Proposal, it may possibly be objected, there was Time enough to be thoroughly advis'd of the Nature and Consequences of this Undertaking.'

Why truly so it seems, and I cannot help thinking it a very good Objection; but the *Gazetteer* is of another Opinion; and tells us, ' that it will be found to have no Weight, if, on the other Hand, it will be considered what a Ferment the Spirits of the People were in; how much it was rais'd by inflaming Papers, at that Time; the Authors of which, or their Patrons, watching every Opportunity to improve it, and to blow that Fire, till it spread into a general Conflagration; and what better could those Incendiaries have wish'd for, than the Bank's flying from that Agreement, or refusing to ratify what their Committee of Directors had done; or rather, what they were, in some Measure, compell'd to do?'

Well then, here is a Confession at last that this Proposal for a Subscription was not only agreed to by a Committee of the Directors of the Bank, on the 23d. of Sept. but ratify'd, the very next Day, by a Court of Directors; nay, it is expressly called an Agreement, in this Passage; and I always apprehended an Agreement to be a Contract. But, it seems, the Directors of the Bank were frightened into it by the Incendiaries, of those Times, who watch'd all Opportunities to throw us into a general Conflagration. These Incendiaries, no Doubt, are a Parcel of very terrible Fellows; and, if we may believe some People, have the greatest Share in governing the World. But if the Bank was really afraid of flying from their Agreement, at the latter End of Sept. I should

be glad to know what made them so heroical, a Month or two afterwards.

' But as it is not impossible, says he, that this Proposal might have been introduc'd first by Surprise, and afterwards ratify'd thro' Fear; (here the Ratification is again acknowledged) so neither is it impossible but the Bank might have been impos'd upon by false Representations of the Condition of the S. S. Company's Affairs; and the easier to entice them into this Bargain, They might very probably have had likewise Hopes, or Intimations given them, that what they should do then, to keep up the Credit of the S. S. Company, should be made good to them, as it was a national Concern, by Parliament, in Case they should be any Losers thereby.'

First, I must observe that it is nothing to the Purpose whether the Bank made a good, or a bad Bargain for themselves in this Affair; or whether they were impos'd upon, or not. It was their Business to take Care of that, before they came to any Agreement; at least before it was ratify'd; and whatever that Agreement was, they ought to have perform'd it.

Secondly, I am ready to believe that they had some Hopes, or Intimations, given them, that they should be no Losers by the Bargain, whatever might be the Consequence of it; and accordingly we find that they were not only supported in refusing to comply with it, as soon as it began to turn against them, and at last intirely releas'd from it, but even rewarded for their Collusion.

Indeed, the *Gazetteer* hints that it was not the Hon. Gentleman, but some of the preceding Ministry, who gave the Bank these Hopes, or Intimations, tho' I think it much more natural to suppose that it was he, who afterwards made them good; and, indeed, it was the undoubted Interest of the late Ministry, to make the Bank perform their Contract; which would, in a great Measure, have retriev'd the Losses, and consequently abated the Clamours of the Times; but they were obliged to give Way, and leave the Merit of completing the Misfortunes of the Year to their triumphant Successors.

But, says the *Gazetteer* again, whatever Influence it was, that prevail'd with the Bank to accept of this Proposal of the Directors of the S. S. Company, it does not appear, thro' the whole Course of this Transaction, that it was either recommended, approv'd of or countenanc'd by the Hon. Person, who hath been so groundlessly charg'd with being the Author of it; and tho' his drawing a Minute of it may be an Evidence of his submitting to it, yet it is none at all that he approv'd it; much less that he fram'd or contriv'd it; nor could he have any Interest in doing it.

Good God! what will not this Man say, to serve a Turn?—Does not the Hon. Gentleman



man acknowledge that he came up to Town, in order to make use of his Influence with the Bank, for this Purpose; and does it not appear that he actually made use of it? Does not even this Writer Himself own, that the Hon. Gentleman brought this Company together, at the Postmaster-General's House; and is it not reasonable to suppose that he had some private Confabulations with his Friends of the Bank, before they came thither? Nay, does it not appear, beyond Dispute, or at least without Contradiction, that he was thought the most proper Person to draw up the Contract between them? And why so? For no other Reason, as far as I can see, than because he was look'd upon as the Mediator between the Companies, and the principal Person concern'd in the Agreement. Yet all this, it seems, is neither recommending, approving, nor even countenancing the Thing; and tho' his drawing a Minute of it may be an Evidence of his submitting to it; yet it is none at all that he approv'd it; much less that he fram'd, or contriv'd it.—So that we are to suppose him to have only acted the Part of a meer Tool, or Amanuensis of the Company.

But we are farther told that he could not possibly have any Interest in doing it.—What does the Man mean? Will he pretend to say that nothing was to be got by being in so valuable a Secret; or that it did not furnish him with an Opportunity of selling out S. S. Stock at 400l. per Cent. and buying in again at 90l. besides several other Advantages, which are no Secrets to the World? He might as well say that the Hon. Gentleman got nothing by the Forge Contract; and I am sure he had very hard Fate, if that is true.

The Gazetteer seems to think himself very severe upon somebody, whom he supposes to have 'communicated this original Contract'; (or, as he expresses it, immediately after) 'who reviv'd, or forged this Piece of Evidence; for it is indifferent which.'

Here again our Author seems a little unfortunate in his Anger; for if this original Contract be really a scandalous Forgery, as he suggests, why could not one Man forge it, as well as another; or how, indeed, can any Body be properly said to have communicated it? This is a tacit Confession, at least, that there was such an original Paper, and discovers a Consciousness that it may be still forth-coming, upon Occasion.

But of all the Reasoning in this Paper, the most extraordinary is; that reviving, or forging a Piece of Evidence is the same Thing; for I always understood that one was not only innocent, but praise-worthy, against great Offenders; whereas the other is punishable by the Laws, both of God and Man.

Besides; who was the Occasion of reviving this particular Piece of Evidence? Did not the Author of the Considerations make it necessary, by trumping up a Sham-Contract,

and endeavouring to palm it upon the World, by a scandalous Falshood?

Let me therefore advise the Gazetteer not to be so free in his random Charges, for the future; because he may remember that a certain Hon. Gentleman, of his own Acquaintance, hath been shrewdly suspected of forging, or suborning Evidence himself, on more Occasions than one.

But he tells us again that, 'supposing this Thing, which this Author calls the original Bank Contract, was genuine; yet even this, with all the pompous Titles bestow'd upon it, will amount to no more than the other, mentioned in the Considerations; a meer Minute, like that, of an Agreement; or rather a Sketch of something intended to be done; without Style, Title, or Preamble; without any of the Forms, or even Essentials, requisite to make it a Contract.'

Now if this is true, I must repeat my Question, how it came to pass that the Hon. Gentleman, or his Friend the Considerer, should think it necessary for his Defence to assert a Falshood, in so publick a Manner; or take so much Pains to conceal the true Paper from the World? Besides, I have already observed that the Gazetteer hath sunk both the Title and Conclusion in his Quotation; which was not done, I presume, without some View. And now let us see how the Case stands. A Committee of both Companies was assembled for this Purpose; and with more Formality, I believe, than was ever known before, on the like Occasion; being attended by five of the principal Persons in the Administration, as Witnesses and Guarantees of what should be done; for such I apprehend them to have been. These Committees came at last to an Agreement, the Conditions of which being reduced into Writing by the Hon. Gentleman, and handed about *seriatim* to them all, as I have been inform'd, was not only unanimously, but separately consented to, Man by Man. Upon this, two fair Copies were made from it, by the same Hand, as I have been likewise informed, for the two Companies; and the Original was deposited in the Hands of one of the Gentlemen in the Administration. But this is not all; for it was the very next Day confirm'd, or ratify'd, (as the Gazetteer more properly expresses it) by a Court of Directors of both Companies.

Methinks, all this hath very much the Air of a Contract; and whatever the Bank might think, or be promis'd, it is plain from the subsequent Proceedings of the S. S. Company, that they look'd upon it as such; for they came to several Resolutions not to agree, upon any Terms, with the Bank, till they first made them Satisfaction for their Contract; and never gave it up, till they were assured by the Hon. Gentleman that he would procure them the Remission of the two Millions,

# 380 The Criterion of True Religion and Superstition.

But supposing, in my Turn, that some of the necessary Forms, to make it a *binding Bargain*, were actually wanting; it cannot surely be deny'd that it was so managed, as to make every Body believe it a *good Bargain*; which drew in Multitudes of cautious People, who had avoided all the Rocks of the *Alley* before, and added to the Misfortunes of Others, who had not. I cannot describe the Misery and Distresses, occasioned by this *cruel Scene of Iniquity*; or, as it hath been most profligately call'd, *Biting the Biter*; and, indeed, it is almost needless to mention it; for the Marks are not yet worn out, nor the Wounds heal'd up; but still to be seen, as well as severely felt, in Thousands of the worthiest Families.

Before I conclude, I must take Notice that the *Gazetteer* seems to promise us another Answer to this Charge against the *Hon. Gentleman*; for he tells us, 'that he does not at all doubt but, in due Time, the Fact will be sufficiently clear'd up and explain'd, to the Satisfaction of the Publick.'

Why really there is still great Need of it, notwithstanding all *this worthy Gentleman's* Pains, and I don't care how soon we have the Pleasure of seeing it; but, in the mean Time, I must beg Leave to offer the following Queries to the Publick.

1. Whether it does not now plainly appear, that the *Hon. Gentleman* was at the Meeting of the Committees of the two Companies, on the 23d of Sept. 1720, and there drew up the Writing between them, which hath always been properly call'd the *Bank Contract*; tho' it was positively asserted that he never was at any other Meeting than that on the 19th, and drew up no other Paper than that imperfect Draught, published in the *Considerations*?

2. Whether he did not afterwards make use of his Power to invalidate *this Contract*, by supporting the *Bank* in their Refusal to execute it, as well as awing the *S. S. Company*?

3. Whether he was not at last obliged to compromise the Affair between them, by taxing the Nation in a Sum of two Millions; which, by this Time, would have reduc'd almost four Millions of the publick Debts?

4. Whether he is not therefore very justly responsible for all the ruinous Consequences of this fraudulent Transaction, both to the publick, and to private Persons?

If to all this we add the *Hon. Gentleman's* compulsive Scheme against the *Irredeemables*, in 1716; his working up the Contention between the two Companies, in 1719; and his two famous ingrafting Schemes soon afterwards; with his late comfortable Doctrine, that the publick Creditors have no Right to the *Sinking Fund*, for the Payment of their Principal, but are only perpetual Annuitants at 4 per Cent. If we put all this together, I say, besides many other clandestine Dealings in the Funds, it will

appear that nobody ever traffick'd more in them; and that he is the worst Enemy the *Proprietors* ever had.

N. B. Fog of this Day is omitted for the same Reason as before, p. 360. F.

A Some Gentlemen having thought fit, some Years ago, to print considerable Numbers of the following on half Sheets, and give them away; the inserting it in our Magazine cannot, we think, be unacceptable to our Readers.

Dr. Samuel Clarke's Mark and Criterion of True Religion and Superstition, extracted from his Sermons, Vol. II. Page 134.

B AS Religion and Superstition differ entirely in their Ground and Foundation, so do they likewise in their Effects. By their Fruits ye shall know them, Matt. vii. 20. Religion, which is founded in Truth, always makes Men impartially inquisitive after Truth, Lovers of Reason, meek, gentle, patient, willing to be informed: Superstition, on the contrary, naturally makes Men blind and passionate, Despisers of Reason, careless in enquiring after Truth, hasty, censorious, contentious, and impatient of Instruction. Religion teaches Men to be exactly just, equitable, and charitable towards all Men: Superstition, on the contrary, frequently puts Men upon undervaluing the eternal Rules of Morality, and upon preferring the Interest of particular Sects and Parties, the Prevalency of some uncertain Opinions, and the Practice of some needless Ceremonies, before the unalterable Precepts of the everlasting Law, and the everlasting Gospel. Lastly, True Religion, the Religion of Nature in general, and the Religion of Christ in particular, by securing the Belief of a future Judgment, tends greatly to promote the Happiness of Nations, and good Governments, in obliging the Consciences of Men to real Fidelity, Justice, and the sincere Practice of every Virtue, which the very best human Laws can but imperfectly secure, by compelling merely the external Action: But Superstition, on the contrary, frequently produces Wars and Tumults, and Persecutions, and Tyrannies without End; there being nothing so wicked, which Men of superstitious Principles will not think pious and necessary, and which Men of no Principles will not, upon Occasion, bring themselves to submit to.

N. B. As we had such a Variety of Matters to insert at this Time, especially Dr. Stebbing's Letter, and the Treatise on the Sacrament, &c. our Readers are desir'd to excuse the Omission of the Parliamentary Affairs for this Month.



## STAG-HUNTING.

By William Somerville, Esq; (See p. 324.)

THE morning sun that gilds with trembling rays

Windsor's high tow'rs, beholds the courtly train  
Mount for the chase, nor views in all his course  
A scene so gay: heroick, noble youths,  
In arts, and arms renown'd, and lovely nymphs  
The fairest of this isle, where beauty dwells  
Delighted, and deserts her Paphian grove  
For our more favour'd shades: in proud parade  
These shine magnificent, and press around  
The royal happy pair. Great in themselves,  
They smile superior; of external show  
Regardless, while their inbred virtues give  
A lustre to their pow'r, and grace their court  
With real splendors, far above the pomp  
Of eastern kings, in all their tinsel pride.  
Like troops of Amazons, the female band  
Prance round their cars, not in resplendent arms  
As those of old; unskill'd to wield the sword,  
Or bend the bow, these kill with surer aim.  
The royal offspring, fairest of the fair,  
Lead on the splendid train. *Anna* more bright  
Than summer suns, or as the lightning keen,  
With irresistible effulgence arm'd,  
Fires ev'ry heart. He must be more than man,  
Who unconcern'd can bear the piercing ray.  
*Amelia*, milder than the blushing dawn,  
With sweet engaging air, but equal pow'r  
Insensibly subdues, and in soft chains  
Her willing captives leads. Illustrious maids;  
Ever triumphant! whose victorious charms,  
Without the needless aid of high descent  
Had aw'd mankind, and taught the world's  
great lords.

To bow and sue for grace. But who is he  
Fresh as a rose-bud newly blown, and fair  
As opening lillies? on whom ev'ry eye  
With joy, and admiration dwells. See, see,  
He reins his docile barb with manly grace.  
Is it *Adonis* for the chase array'd?  
Or *Britain's* second hope? hail, blooming  
youth!

May all your virtues with your years improve,  
'Till in consummate worth, you shine the pride  
Of these our days, and to succeeding times  
A bright example. As his guard of mutes  
On the great sultan wait, with eyes deject  
And fix'd on earth, no voice, no sound is heard  
Within the wide serail, but all is hush'd,  
And awful silence reigns; thus stand the pack  
Mute and unmov'd, and cowering low to earth,  
While pass the glitt'ring court, and royal pair:  
So disciplin'd those hounds, and so reserv'd,  
Whose honour 'tis to glad the hearts of kings.  
But soon the winding horn, and huntsman's  
voice,

Let loose the gen'ral chorus; far around  
Joy spreads its wings, and the gay morning  
smiles.

Unharbour'd now the royal stag forsakes  
His wonted lair; he shakes his dappled sides,  
And tosses high his beamy head, the copse  
Beneath his antlers bends. What doubling shifts  
He tries! not more the wily hare; in these  
Wou'd still persist, did not the full-mouth'd  
pack

With dreadful consort thunder in his rear.  
The woods reply, the hunter's chearing shouts  
Float thro' the glades, and the wide forest  
rings.

How merrily they chant! their nostrils deep  
Inhale the grateful steam. Such is the cry,  
And such th' harmonious din, the soldier deems  
The battle kindling, and the statesman grave  
Forgets his weighty cares; each age, each sex  
In the wild transport joins; luxuriant joy,  
And pleasure in excess, sparkling exult  
On ev'ry brow, and revel unrestrain'd.

How happy art thou, man, when thou'rt no  
more [soul,

Thyself! when all the pangs that grind thy  
In rapture and in sweet oblivion lost,  
Yield a short interval, and ease from pain.

See the swift courser strains, his shining  
hoofs

Securely beat the solid ground. Who now  
The dang'rous pitfall fears, with tangling heath  
High-overflown? or who the quiv'ring bog  
Soft-yielding to the step? all now is plain,  
Plain as the strand sea-lav'd, that stretches far  
Beneath the rocky shore. Glades crossing glades  
The forest opens to our wond'ring view:  
Such was the king's command. Let tyrants  
fierce

Lay waste the world; his the more glorious part  
To check their pride; and when the brazen  
voice

Of war is hush'd, (as erst victorious *Rome*)  
T'employ his station'd legions in the works  
Of peace; to smooth the rugged wilderness;  
To drain the stagnate fen, to raise the slope  
Depending road, and to make gay the face  
Of nature, with th' embellishments of art.

How melts my beating heart! as I behold  
Each lovely nymph our island's boast and pride,  
Push on the gen'rous steed, that strokes along  
O'er rough, o'er smooth, nor heeds the steepy  
hill,

Nor falters in th' extended vale below;  
Their garments loosely waving in the wind,  
And all the flush of beauty in their cheeks:  
While at their sides their pensive lovers wait,  
Direct their dubious course; now chill'd  
with fear

Sollicitous, and now with love inflam'd.

O! grant, indulgent heav'n, no rising storm  
May darken with black wings, this glorious  
scene! [joys,

Shou'd some malignant pow'r thus damp our  
Vain were the gloomy cave, such as of old  
Betray'd to lawless love the *Tyrian* queen.

For *Britain's* virtuous nymphs are chaste as  
fair,

E e e

Spt-

Spotless, unblam'd, with equal triumph reign  
In the dun gloom, as in the blaze of day.

Now the blown flag, thro' woods, bogs,  
roads, and streams  
Has measur'd half the forest; but alas!  
He flies in vain, he flies not from his fears.  
Tho' far he cast the ling'ring pack behind,  
His haggard fancy still with horror views  
The fell destroyer; still the fatal cry  
Insults his ears, and wounds his trembling  
heart.

So the poor fury-haunted wretch (his hands  
In guiltless blood distain'd) still seems to hear  
The dying shrieks; and the pale threat'ning  
ghost

Moves as he moves, and as he flies, pursues.  
See here his slot; up yon green hill he climbs,  
Pants on its brow a-while, sadly looks back  
On his pursuers, cov'ring all the plain;  
But wrung with anguish, bears not long the  
fight, [vale:

Shoots down the steep, and sweats along the  
There mingles with the herd, where once he  
reign'd [beam

Proud monarch of the groves, whose clashing  
His rivals aw'd, and whose exalted pow'r  
Was still rewarded with successful love.  
But the base herd have learn'd the ways of  
men,

Averse they fly, or with rebellious aim  
Chace him from thence: needless their im-  
pious deed, [marks,

The huntsman knows him by a thousand  
Black, and imboss; nor are his hounds deceiv'd;  
Too well distinguish these, and never leave  
Their once devoted foe; familiar grows

His scent, and strong their appetite to kill.  
Again he flies, and with redoubled speed  
Skims o'er the lawn; still the tenacious crew  
Hang on the track, aloud demand their prey  
And push him many a league. If haply then  
Too far escap'd, and the gay courtly train  
Behind are cast, the huntsman's clanging whip  
Stops full their bold career; passive they stand,  
Unmov'd, an humble, an obsequious crowd,  
As if by stern *Medusa* gaz'd to stones.

So at their gen'ral's voice whole armies halt  
In full pursuit, and check their thirst of blood.  
Soon at the king's command, like hasty streams  
Damm'd up a while, they foam, and pour along  
With fresh recruited might. The stag, who  
hop'd [astunn'd

His foes were lost, now once more hears  
The dreadful din; he shivers ev'ry limb,  
He starts, he bounds; each bush presents a foe.  
Press'd by the fresh relay, no pause allow'd,  
Breathless, and faint, he falters in his pace,  
And lifts his weary limbs with pain, that scarce  
Sustain their load; he pants, he sobs appall'd;  
Drops down his heavy head to earth, beneath  
His cumb'rous beams oppress'd. But if per-  
chance

Some prying eye surprize him; soon he rears  
Erect his tow'ring front, bounds o'er the lawn

With ill-dissembled vigour, to amuse  
The knowing forester; who inly smiles  
At his weak shifts, and unavailing frauds.  
So midnight tapers waste their last remains,  
Shine forth a while, and as they blaze expire.  
From wood to wood redoubling thunders roll,  
And bellow thro' the vales; the moving storm  
Thickens amain, and loud triumphant shouts,  
And horns shrill-warbling in each glade, prelude  
To his approaching fate. And now in view  
With hobbling gate, and high, exerts amaz'd  
What strength is left: to the last dregs of life  
Reduc'd, his spirit fails, on ev'ry side  
Hemm'd in, besieg'd; not the least op'ning left  
To gleaming hope, th' unhappy's last reserve.  
Where shall he turn? or whither fly? despair  
Gives courage to the weak. Resolv'd to die,  
He fears no more, but rushes on his foes,  
And deals his deaths around; beneath his feet  
These grovelling lie, those by his antlers gor'd  
Defile th' ensanguin'd plain. Ah! see distress'd  
He stands at bay against yon knotty trunk,  
That covers well his rear, his front presents  
An host of foes. O! shun, ye noble train,  
The rude encounter, and believe your lives  
Your country's due alone. As now aloof  
They wing around, he finds his soul uprais'd,  
To dare some great exploit; he charges home  
Upon the broken pack, that on each side  
Fly diverse; then as o'er the turf he strains,  
He vents the cooling stream, and up the breeze  
Urges his course with eager violence:  
Then takes the soil, and plunges in the flood  
Precipitant; down the mid-stream he wafts  
Along, 'till (like a ship distress'd, that runs  
Into some winding creek) close to the verge  
Of a small island, for his weary feet  
Sure anchorage he finds, there skulks immers'd.  
His nose alone above the wave, draws in  
The vital air; all else beneath the flood  
Conceal'd, and lost, deceives each prying eye  
Of man or brute. In vain the crowding pack  
Draw on the margin of the stream, or cut  
The liquid wave with oary feet, that move  
In equal time. The gliding waters leave  
No trace behind, and his contracted pores  
But sparingly perspire: the huntsman strains  
His lab'ring lungs, and puffs his cheeks in vain:  
At length a blood-hound bold, studious to kill,  
And exquisite of sense, winds him from far;  
Headlong he leaps into the flood, his mouth  
Loud-op'ning spends amain, and his wide throat  
Swells ev'ry note of joy; then fearless dives  
Beneath the wave, hangs on his hanch, and  
wounds [stream,  
Th' unhappy brute, that flounders in the  
Sorely distress'd, and struggling strives to mount  
The steepy shore. Haply once more escap'd;  
Again he stands at bay, amid the groves  
Of willows, bending low their downy heads.  
Outragious transport fires the greedy pack;  
These swim the deep, and those crawl up  
with pain

The slipp'ry bank, while others on firm land



Engage; the stag repels each bold assault,  
Maintains his post, and wounds for wounds  
returns.

As when some wily corsair boards a ship  
Full-freighted, or from *Africk's* golden coasts,  
Or *India's* wealthy strand, his bloody crew  
Upon her deck he slings; these in the deep  
Drop short, and swim to reach her steepy sides,  
And clinging climb aloft; while those on board  
Urge on the work of fate; the master bold  
Press'd to his last retreat, bravely resolves  
To sink his wealth beneath the whelming  
wave,

His wealth, his foes, nor unreveng'd to die.  
So fares it with the stag: so he resolves  
To plunge at once into the flood below,  
Himself, his foes in one deep gulph immers'd.  
E'er yet he executes this dire intent,  
In wild disorder once more views the light;  
Beneath a weight of woe, he groans distress'd:  
The tears run trickling down his hairy cheeks;  
He weeps, nor weeps in vain. The king beholds  
His wretched plight, and tenderness innate  
Moves his great soul. Soon at his high command  
Rebuk'd, the disappointed, hungry pack  
Retire submissive, and grumbling quit their prey.

*The Rose and the Butterfly. A Fable. By  
Mr. Whaley.*

**M**IDST a fair garden's various wild,  
A rose there stood of beauteous hue,  
Of aspect beautifully mild,  
And deck'd with gems of morning dew.

A gilded butterfly sat nigh,  
And softly breath'd his am'rous prayer;  
And with a well adapted sigh  
Persuaded soon the blushing fair.

(For the far happier insect kind,  
Are thus with joys untainted blest;  
No marriage deeds their nuptials bind,  
Their torch they light without a priest.)

Oh! ever faithful may'st thou prove,  
The yielding vegetable cry'd:  
Ruin attend my lessen'd love,  
The glitt'ring bridegroom straight reply'd.

With full possession blest he was,  
Then clapp'd his wings and careless fled:  
O'er each untasted flow'r he strays,  
Nor turns but with the length'ning shade.

And's this your boasted truth and love?  
The rose with scornful blushes said;  
Thus faithful do you gallants prove,  
To ev'ry too believing maid?

I saw thee, traitor, as thou art,  
Roam o'er each bed of various hue;  
And kisses to each flow'r impart,  
Which only to thy rose were due.

The simple violet cou'd please,  
Dark as she is, thy changing taste:  
Nay, e'en the smelling tub'rose leaves  
By you in common were embrac'd.

What can the insipid tulip fill,  
That such an eager kiss bespeaks?  
Or how the pale jonquil excel  
The ruddy damask of these cheeks?

Hast thou enough betray'd thy vows,  
Perfidious, art thou yet content?

Or must I still my faithless spouse  
In wretched solitude lament?

She said, and dropp'd a silent tear;

When thus the butterfly begun,

Your accusation's true, my dear,  
The crimes alledg'd and more I own.

Yet, madam, sure by you unblam'd,

These short excursions might have slept:

For why so sacredly are nam'd

Vows which your self so ill have kept?

I saw with what an eager joy

Your ev'ry odour you display'd;

While o'er your leaves the am'rous boy

The wanton zephyr lewdly stray'd.

He scarcely had my honour stain'd,

But your insatiable desire

Each bee with pleasure entertain'd;

And quench'd each hornet's glowing fire.

Nay, not the piteous negro-fly,

Nor the dwarf-gnat cou'd you withstand;

Each vilest insect of the sky

Your fickle temper cou'd command.

*This form each curtain lecture bears;*

*And charg'd with nymphs of private cost,*

*My lord 'gainst china shops declares,*

*And voles at once, and virtue lost.*

#### *On the Death of the BEE.*

**O**N June the fourteenth dy'd (O honest O  
honest!) [Drone.

*The Bee*; so call'd by some, by more *the*  
Two years, four months, and fortnight was  
its age,

When it was forc'd to quit this mortal stage.  
With christian rites it ne'er had been baptiz'd,  
But like some *Turkish* babe was circumcis'd.  
Repeating pappa's words, with senseless rattle  
Against the christian faith 'twould often  
prattle.

New-drest each week, with party-colour'd  
clout, [it out.

From *Grub-street* stol'n, nurse *Harris* stuff'd  
It seem'd a lusty child in breast and bum,  
Tho' really 'twas no bigger than *Tom Thumb*.  
New-born, in cradle it receiv'd a knock,  
And lay some time quite stupid as a block;  
Nay seem'd quite dead, and neither stir'd nor  
breath'd:

'Till legacy receiv'd, e'er yet bequeath'd,  
Its fire enabled, from the silent grave,  
A while this offspring of his brain to save.  
By doctor *Tindal's* golden drops reviv'd,  
It prated and grew pert; but never thriv'd.  
Ne'er of itself could go alone, or stand:  
But led along by nurse and daddy's hand,

Upon two weekly advertisements propp'd,  
 As on two stilts, from door to door it hopp'd.  
 More forward of its tongue than feet, it plain  
 Had learn'd to talk obscenely and profane.  
 Asthmatic e'en at first, from lungs unsound  
 It whiff'd out nauseous breath to all around;  
 Which failing, oft with artificial wind  
 The fire inspir'd it both be-fore and hind.  
 But puff's continual swell'd it like a bladder,  
 Gave cholic pains, and made it's case the sadder.  
 It letters ne'er had learn'd in row christ-cross  
 over, [sopher.  
 Yet pray'd and dy'd like some old sage philo-  
 With pity, friends, its dying words must  
 pierce ye,  
 In vain imploring *Mercy! mercy! mercy!*

*Crura Ascititia, anglicé Stilts.*

**L**eaving the grammar for his play,  
 Forgetful of the rod,  
 Tott'ring in stilts thro' mire and dirt,  
 The school-boy strols abroad.  
 Why does this innocent delight  
 Provoke the pedant's spleen?  
 Look round the world, thou fool, and learn  
 The use of this machine.  
 When, quite deserted by his muse,  
 The sinking sonneteer  
 Hammers in vain a thoughtless verse,  
 To please *Belinda's* ear;  
 The mighty void of wit he stops,  
 With a successful chime;  
 On *stilts* poetick rises quick,  
 And leans upon his rhyme.  
 Thro' fields of blood the gen'ral stalks,  
 And fame sits on his hilt,  
 Till sword or gun at last bestows  
 An honourable *stilt*.  
 The blund'ring states-man, propt by these,  
 His wisdom boasts aloud;  
 And on his gilded *stilts* sublime  
 Steps o'er the murmur'ing croud.  
 Supported by these faithful friends,  
 Defies all charge of guilt;  
 And, in the mud if sinking, takes  
 The scepter for a *stilt*.  
 With well-dissembled anguish see  
 The cheating rascal beg,  
 And by a counterfeit gain more,  
 Than by his real leg.  
 Yet on the boy's instructive sport  
 Is this contrivance built;  
 The source from whence his gains arise,  
 What is it but a *stilt*?  
*Corinna's* fair, of stature low,  
 Yet this defect supplies,  
 By *stilt-like* heels; which may assist  
 The conquests of her eyes.  
 See! in his second childhood saint,  
 The old man walks with pain;

On crutches imitates his *stilts*,  
 And acts the boy again.  
 So well-concerted is this art,  
 It suits with all conditions;  
 Heroes, and ladies, beggars, bards,  
 And boys, and politicians.  
 Long thro' the various roads of life  
 Each artist walks unhurt,  
 Till death at last kicks down the *stilts*,  
 And lays him in the dirt.

*To the Rev. Mr. Pyle, on his Sermon preach'd  
 May 4, 1735, at Lincoln's-Inn, on Gen.  
 iii. 19. In the Sweat of thy Face shalt  
 thou eat Bread.*

**W**hat sounds are these? what energy  
 divine,  
 What master-strokes in ev'ry precept shine?  
 While from thy lips the warm expression  
 breaks,  
 What heart but melteth as the preacher speaks!  
 Thy voice is nature, and thy diction clear,  
 It strikes like musick on the listening ear.  
 ' Vain foolish man! to murmur at thy fate,  
 ' The bounteous hand of heaven still leaves  
 thee great;  
 ' Still makes thee first of beings here below,  
 ' Still gives thee more of happiness than woe.  
 ' To lazy indolence this earth may seem,  
 ' A barren wilderness! an idle dream;  
 ' Thistles and brambles to the slothful eye;  
 ' But roses to the hand of industry.  
 ' 'Tis sordid avarice, with her sneaking train;  
 ' Ambition, who torments herself in vain,  
 ' Th' unnumber'd lusts, which prey upon the  
 mind,  
 ' Fix the primæval curse on human-kind.  
 ' By the brows sweat their bread the lab'ers  
 earn,  
 ' But then no passions in their bosom burn:  
 ' Soon as the evening shades the day-light close,  
 ' Unbroken slumbers crown their soft repose,  
 ' And when the morning dawn salutes their  
 eyes,  
 ' *Anteus* like, with double vigour rise.  
 ' No stings of conscience! no remorse from sin!  
 ' They feel the noblest paradise within;  
 ' Content serene, that sun-shine of the soul,  
 ' With her warm beams invigorates the whole;  
 ' Her blossom health! her fruit untainted joy!  
 ' Nor pain, nor death her relish can destroy.  
 ' In unpolluted streams her pleasures flow;  
 ' No weedy passions in her bosom grow.  
 Thus faintly have I sketch'd thy glorious  
 plan,  
 Which fills, improves, adorns the inward man.  
 Still urge thy generous task, to cleanse the mind,  
 Till from the dregs of passion 'tis refin'd;  
 To prune each vice, each folly of the age,  
 Each wild excrescence of this earthly stage.  
 Tho' old in goodness, to the world resign'd,  
 Still want thy heaven to give it to mankind.  
 Reli-



Religion's friend! and virtue's strongest guard!  
That heaven alone such merit can reward;  
Its joys approach no tongue but thine can tell,  
Doubt not to taste what thou describ'st so well.

PROLOGUE to the honest Yorkshireman:  
By Mr. Carey.

THE great, the good, the wise, in ev'ry  
age,

Have made a moral mirror of the stage;  
While, to the shame and spite of tasteless fools,  
Terence still reigns a *classick* in our schools:

But now the *drama* fears a sad decline,  
And peevish hypocrites its fall combine.  
From stage to stage, behold an author to's'd,  
And, but for you, his genius crush'd and lost:  
No *Wilks*, no *Booth*, his labours to requite;  
He here takes shelter, studious to delight.

But to our farce—it has a double aim;  
To honour wedlock, and put fools to shame.  
Folly and prejudice, too near a kin,  
On all occasions furnish fools with grin:  
Nay, so extremely stupid is their mirth,  
They'll ridicule one's very place of birth;  
And cry, an honest *Yorkshire* man's a wonder:  
But fools will shoot their bolts, and blockheads  
blunder.

The glorious heroes of the *Yorkshire* line,  
To times last period shall in annals shine;  
While stand'ring slaves, who wou'd those ho-  
nours blot,

Shall unregarded live, and die forgot.  
Mean and unmanly is such partial spite,  
Averse to nature's laws, to reason's light:  
All fellow-creatures, sure, shou'd social be;  
Nay, even to brutes we owe humanity.  
Our author does in virtue's cause engage,  
To shew her amiable upon the stage.  
No shameless wretch shall honest rage provoke,  
By the lewd posture, or indecent joke;  
Nor in these humbler scenes, the least appear  
But what the chastest may both see and hear:  
A modest entertainment we intend,  
In hopes to please, yet fearful to offend;  
Indulge us therefore, if you can't commend.

On the Notion of an abstract antecedent Fit-  
ness of Things.

THE talk of antecedent fitness

(A notion senseless with a witness!)  
Supposes to the first a *prior*,  
And something, than the *biggest*, *bigger*;  
That th' all-wise being can't discern,  
But by a principle *extern*,  
What's *just* and *fitting* to be done,  
What things are *right*, and what are *wrong*.  
The strangest this, sure, of all projects,  
To make God's eye need *foreign* objects!  
Which objects, *what*, and *where* they are,  
Wou'd much perplex, I do aver,  
An ord'nary philosopher:  
But that into my mind it enters,  
Chimeras, airy castles, centaurs

In some men's brains have had formations:

Since abstract reasons and relations  
(A subject this unfit for mirth,)

To vain philos'phy owe their birth;

To understandings proud and vain,

And thoughts irreverent, prophane;

Such is the spring of this fam'd notion,

As full of *sense*, as of *devotion*.

*Reason* from *mind* we can no more

Abstract, than *possibles* from *power*;

*Justice* and *goodness* we conclude

But from a *being just* and *good*.

Suppose the deity away

*These* cease, as without sun the day.

Th' eternal seer, and the seen,

Alike essential and divine,

Is God himself contemplating;

God of *conceivables* the spring:

With whom in spite of infidels,

His coessential wisdom dwells.

Here fitness reigns, to be ador'd;

A boundless fitness, unexplor'd:

An inexhausted light that streams

And shines on man, but with small gleams;

Whence man shou'd learn an *bumbler* strain,

Than wisdom infinite t' arraign,

And by a bold presuming wit

His maker teach what's right and fit.

*Ænigma.*

LET *Mandevil* and *Gulliver* no more  
Impose on mankind, as they've done before,  
With pigmies and a lilliputian race,  
Where neither truth nor moral I can trace.  
I here describe a stranger race than they,  
Which beings have produc'd the nobler way.  
At parents will their off-spring's great or small,  
Some near two feet, some scarce two inches tall:  
An embryo or a fœtus some remain,  
Others when dead do rise to life again:  
Some longer live than old *Metuselah*,  
Others like *s—ts* just squeek and dye away.  
Their final exit something strange may seem,  
Men dye of passions, they of disesteem.  
But those of greater worth do least decline,  
As years advance they with more splendour  
shine.

Some are in arts and sciences profound,  
Others in languages do most abound,  
And multitudes nothing but empty sound.  
Some prove their old descent from *Greece* and  
*Rome*,

Some tell of things past, present, and to come.  
They seldom fight, but oft make use of words,  
And hot disputes are ended without swords.  
The major part in skins of beasts are dress'd,  
Some plain, some colour'd, others richly lac'd;  
And some like seamen in blue shirts appear;  
Others like *Indians* party colours wear.  
Their politicians oft stark naked are,  
And with the strolers have a common fare;  
And in their cities, mostly are confin'd,  
To some by place, like abjects of mankind

A

As our divines, so lawyers have their dress,  
And all their skill without a fee confess.  
Their custom is; when dress'd like belle and beau,  
With airy pride their gaudy parts to shew.  
Stop here, rude pen, diffuse no more thy ink,  
Thou hast not left the fair ones room to think.

Another in Latin.

**V**Atibus Aoniis canitur Permessia semper  
Unda, sacrata Deis Pierisque choris.  
Ass mibi sunt nulli, qui laudes dicere iustas  
Certant, quantumvis adjuvo semper eos.  
Fons sum qui terris undas dulcedine plenas  
Effundo, et per me quisque poeta canit.  
In me nymphaeum lætatur turba decora,  
Auxiliisque meis gaudet avarus egens.  
Mæonides quamvis jam vivit, mortuus esset,  
Defunctique forent Flaccus et ipse Maro;  
Ni mibi per multos annos vis vivere vates,  
Donatur: cuncta hæc sunt veneranda mea.  
Si quisquam rogat quis vultus? quæ facies est?  
Dico equidem non sum limpidus aut nitidus.

The Kiss repay'd. A Tale.

**A**S Roger with his Jug was walking,  
Smiling full blith, and gayly talking;  
Sir John, an am'rous knight, pass'd by,  
And chanc'd on Jug to cast his eye;  
And with her native beauty pleas'd,  
The rustick husband thus address'd.  
Hail honest friend! why ods my life!  
You've got a wond'rous pretty wife!  
If you'll permit me one small favour,  
To kiss her once, I mean, and leave her,  
When e'er you chance to meet my dame,  
You shall be welcome to the same.  
Quoth Roger, if that's all you crave,  
Your worship freely has my leave.  
The knight stept up without delay,  
Kiss'd her, and walk'd content away.

Some few days after this, in haste  
As o'er the meadows Roger past,  
His gentle friend sir John he spy'd,  
My lady tripping by his side;  
He bow'd, and tho' his mouth did water,  
Pass'd on, and mention'd not the matter.  
The knight then spying him, says, friend,  
To promises I always stand,  
See here my wife at your command.  
The clown approach'd and kiss'd the dame,  
Then fir'd with more than usual flame,  
He went, and to himself thus said,  
Since the good knight so well has paid  
His promise, troth I had much rather,  
He'd gone with Jug a little farther.

The officious Mistress. By Miss M — y  
B — b — r.

**A** Pretty young lady in love with a beau  
(I'll not mention her name, for 'tis one  
we all know;)

Oft made it her bus'ness to light him to bed;  
And, when she was check'd for't, she smi-  
lingly said; —

I think, 'tis ill-nature, and a barbarous crime,  
To keep servants up, that must needs rise betime:  
But I, that may lie e'en as long as I please,  
With pleasure can do't and abundance of ease.

Now, he, who all day had been pall'd with  
delight,

Had little occasion for her at a night:  
But manners oblig'd him to say, — pray sit  
down; —

For fear, lest the lady shou'd think him a  
He being a person, that lov'd his own rest,  
His thoughts were employ'd, which way to rest  
best:

So he got into bed, and roll'd him in cloaths;  
Then folding his arms, to take his repose,  
Thought he, — she'll be gone, now she sees  
me so cool: —

But a person in love, is next door to a fool.  
She laid her down by him; crying what shall  
I do!

I'm cold! — prither, clip me, a minute or  
You tease me to death! — I beg, you'll lie  
still: —

I'll clip thee just now; — lord! I tell thee, I  
But the drowsy god seizing the stupid, dull  
swain,

Her sighs and repeated petitions were vain.

The lady inrag'd, thus to see herself balk'd,  
Rose up in a passion; and from him she walk'd:  
Then gropes out the way to her chamber; and  
cries, —

The devil take loving! — if these are the joys:  
Next morning, she treated his coolness with  
sight;

Expressing, with tears, what had pass'd over-  
With humble submission, he su'd for his peace:  
And, as love got th' ascendant, resentments  
decrease.

[more to be said,  
So they kiss'd, and were friends; — there's no  
But, — according to custom, she lights him  
to bed.

To Sametha: An Epistle from the Country.

**S**AY, my Sametha, say the wondrous charms  
That bind thee, willing, to the busy town.  
Where is the joy, and where the sweet converse  
Of mixt society, and formal visits?

O may my fair condemn the lighter modes,  
(Mistaken graces of her beauteous sex)

And listen to her lover's earnest tale,  
Submissive, while his words approach her ear,  
Deigning concession to his fondest wishes.

I'll lead, with rapture lead my fair Sametha  
Where circling streams of joy, unknown delights  
Forever roll, without an ebb, their tide.

An humble cottage shall regale each sense  
With scenes of bliss the town cou'd ne'er dis-  
play:

The lowly roof nor rises up to fame,  
Nor stands the mark of envy's feather'd shaft.



O come! vouchsafe to taste our rural pleasures,

Nor think inelegant our sense of joys;  
Princes have thrown the golden sceptre by,  
And fled the anxious torments of a crown;  
Nor fled in vain, but blest the sweet release  
In happy solitude, and lonely villas.

O come! I'll lead thee where the op'ning buds

Of morning flowers diffuse a fragrant scent,  
And, dewy, glisten to the rising sun;  
Where *Flora* dresses in her spangled pride,  
And smiles ineffable where e'er we turn:  
Here the fair *lilly* charms our wond'ring eyes,  
Unveils her fleecy whites, her naked beauties;  
And here the painted *tulip* vaunts her state,  
Fond to be call'd the sovereign of the row;  
The bashful *pink* with fainter blushes deck'd,  
And gay *carnation* proudly claim regard;  
The *crocus* and the purple *hyacinth*  
Crowd thick beneath our feet; the *daisy* springs  
Where'er we tread, and rises from the pressure.

I'll pluck us *apples* replete with grateful juice,  
*Hesperian pippins*, and the pimpled *ruffet*;  
The smoother *pear* that courts us with a blush  
To reach the offers of her stooping boughs.  
Why should I tell thee of the lowly shrubs,  
With *currants*, or the husky *goose-berry* freight,  
Whose numbers bend th' enfeebled parents  
down,

Unable to sustain the weighty off-spring?  
Next we'll survey th' imperial *wine*, and mark,  
Majestick how it leans upon the wall  
With twining tendrils gay, and rich with  
pond'rous fruit. [clusters,

Thy whitest hand shall press the swelling  
And fill our bowls with more delicious *must*,  
Than flows from *Gallick*, or th' *Iberian* vat.  
Commend, gay youth, commend the sparkling  
wine, [joys;  
Quaff rich *Champaign*, and reel with drunken  
While we nor know, nor covet how to mix,  
Refine, or to ferment th' intestine juice,  
But new from rip'ned grapes drink deep of  
genuine nectar.

Attend, my love, and see the peasant's art  
To civilize the ruder kind of plants,  
Correct th' unfriendly juice, and change their  
savage nature:

There industry has plac'd an even row  
Of graceful trees transplanted from the wild,  
Whose unregenerate produce once were deem'd  
To swine a scarce acceptable repast,  
But now of relish laudable, and sweet,

In rich deserts oft' crown the sumptuous board.  
Here grew a barren shrub, a *cornel* known  
Before the saw's sharp teeth had fell'd its boughs,  
But now alone remains a naked stock,  
Whose bole deep wounded with the pointed  
Admits, and cherishes a foreign graff; [knife  
The thriving twig with hasty growth shall  
spread

Around it's fruitful arms with *medlars* freight;  
Thus spurious the *apricots* arise

From roughest *crabs*, and thus the yellow  
*plumb*

Is foster'd by the *thorn*. The mother trunk  
Amaz'd behold the alien progeny,  
And full of pride, proclaim a bastard race.

*Sametha*, shall we chuse the scented flower,  
Or sav'ry fruit, or sun, or cooler shade?

The flower, the fruit, the sun, and cooler  
shade [pleasures;

Shall charm our souls serene with peaceful  
Each flying hour shall still augment our store  
With rich encrease of joy upon it's wings,  
And halt to pay us tribute as it passes.

Thus blissful shall succeeding days elapse,  
Nor ought of joy be wanting to the night;  
Blest days and nights, with balmy sweetness  
crown'd,

And every balmy sweet enhanc'd by love!  
Hail mutual love! thou source of human bliss!  
Thou kind dispeller of our fancy'd pains!  
By thee our mortal joys are made divine,  
Or heav'nly blessings at thy call descend.

But mark! the setting sun slides down the  
sleep [beams

Of western skies, and darts his glimmering  
Obliquely upwards: now the gloomy night  
With sable wings invades the fainting splendour,  
And awful silence calls to kindly rest.

Neat but not large shall be our room, nor low  
The plain-wrought ceiling; roofs too low  
confine [breathing.

The stagnate air, and cause unwholesome  
No fumes of undigested luxury,  
Nor sedentary sloth, nor restless cares  
Shall cause unquiet sleep; nor hope nor fear  
In strange fantastic shapes beset our senses,  
And wake us, anxious, to a disappointment.  
Mild as of infant babes shall be our sleep,  
And dreams shall all be peace, and all be love.

Soon as *Aurora* with a blushing dye  
Shall seem to fire with red the distant east,  
I'll fondly whisper in thy ear to rise,  
And break the filken bands of drowsy sleep.  
Now the shrill *lark* proclaims the nigh approach  
Of day; come, hasten, fairest, to the field,  
And view (how rarely seen!) the rising sun.  
See how the glist'ning fruits, the flowers, the  
herbs,

The plentecus vales, and gay enamell'd meads  
Pay dewy incense to the god of day.

The gladdened oxen frisk upon the plain,  
And flocks dance, wanton, to the shepherd's  
pipe.

Blest life of shepherds! happy *Tityrus*!  
Whether on plains thou tun'st thy oaten reed,  
And keep'st thy list'ning cattle from their  
fodder;

Or whether sleeping in thy homely hut,  
Sweet peace sits brooding on thy calmest breast,  
And chaces far away all cares—but love:  
Soft care! thy *Amaryllis* feels thy pain,  
And meets thy longing arms with equal ardour;  
If thou art absent thy fair partner mourns,  
And fruits ungather'd hang till thy return.

Well,

• Well, happy shepherd, may'st thou sing thy love,  
 • And well may *Amaryllis* fill the shades.  
 • —But hoary *Winter* with a rugged brow  
 • Shall chase the sun, and shorten half his reign;  
 • Thick clouds, with pitchy darkness fraught,  
   shall 'clipse  
 • The moon, and all the lesser lamps of heav'n;  
 • Or moon, and lesser lamps shall blaze severe  
 • With chilling influence to the world of plants.  
 But what tho' gardens, groves, and sylvan scenes  
 Shall all be stript of summer's mottled pride?  
 What tho' tall *elms*, the *aspens*, and the *oak*,  
 Shall drop their leaves, and lose their verdant  
   beauties?  
 The fleecy *snow* shall cloath their naked arms  
 With purest white, the livery of spring.  
 What tho' dull night encroach upon the sun?  
 His beams are grateful as the summer's shade.  
 Or what tho' furious blasts annoy the woods?  
 Our fires at home correct th' inclement air,  
 Till herbs, and teeming earth new beauties yield,  
 And *primrose* season calls us to the field.

To Mr. T ———.

**T**ELL me not of faces fair,  
 Coral lips, or jetty hair;  
 Rosy cheeks, and dimpled chin,  
 Fit to tempt a saint to sin;  
 Sparkling eyes, and snowy breast;  
 Beauties by thy nymph possest.  
 Fairest faces will decay;  
 Jetty tresses soon turn grey;  
 Rosy cheeks must lose their dye;  
 Dimness seize the sparkling eye:  
 All that now is sweet, and fair,  
 Time will wrinkle and impair.  
 Where he once begins to reign,  
 Paint and patches strive in vain  
 Pristine splendour to renew:  
 Ev'ry toast will find it true.

I'm for beauties more alluring,  
 Charms more lasting, more enduring.  
 Beauties must my heart engage,  
 Which can brave the threats of age.  
 Who such treasures hope to find,  
 Mark the beauties of the mind:  
 'These give lustre to the eye,  
 Roses to the cheeks supply.  
 Deck'd with these the lovely maid  
 Needs no transient colours aid:  
 These are hasting to decay;  
 'Those shine brighter ev'ry day.  
 Meagre time, the deadliest foe,  
 Which the blooming features know,  
 Never, never can subdue  
 Charms of such a lasting hue.  
 Time, to spoil the face inclin'd,  
 Still adds lustre to the mind.

But when nature's utmost care  
 Forms a nymph both wise and fair;  
 Where each grace, and beauty meet,  
 Making face, and mind compleat;

Where the shape, and sense conspire,  
 Ev'ry breast with love to fire;  
 Both by nature and by art  
 Form'd to captivate the heart:  
 When we such a charmer see,  
 Who can gaze and still be free?  
 When we hear her mind express,  
 Who can hear, and not be blest?  
 If a nymph like this there be,  
 Surely *Delia* must be she.

Cou'd, *Calisto*, cou'd thy friend  
 Prove so happy in the end,  
 As to call the treasure his;  
 (Gods! the very thought gives bliss)  
 Not the sceptre's golden sway  
 Cou'd entice my heart astray.  
 Not the blooming queen of love  
 E'er cou'd make me fickle prove.  
 Shou'd she with beguiling air  
 Give me choice of ev'ry fair,  
 From the cottage to the throne;  
 Her I'd chuse, and her alone:  
 Her the brightest of the plain;  
 I by far the happiest swain.

Advice in Love.

**R**emember, when you love, from that same  
   hour  
 You place your quiet in your lover's power.  
 From that same hour, from him you law-re-  
   ceive,  
 And, as he shall ordain, you joy or grieve,  
 Hope, fear, laugh, weep: reason aloof does stand  
 Disabled both to act and to command.  
 Oh cruel fetters! rather wish to feel  
 On your soft limbs the galling weight of steel:  
 Rather to bloody wounds oppose your breast!  
 No ill, by which the body can be prest,  
 You will so sensible a torment find,  
 As shackles on your captivated mind.  
 The mind from heaven its high existence  
   draws,

And spurns disdainful any other laws  
 Than what from reason dictated shall be,  
 Reason a kind of inmate deity!  
 Which only can adapt to ev'ry soul,  
 A yoke so fit, so light, that the controul  
 All liberty excels: so sweet a sway,  
 The same 'tis to be happy, and obey.  
 This teaches rightly how to love and hate,  
 To fear and hope by measure, line, and  
   weight: [flow,  
 What tears in grief, ought from our eyes to  
 What transport to felicity we owe:  
 In ev'ry passion how to steer the will,  
 Tho' rude the shock, to keep it steady still.  
 O happy mind! what words can speak the  
   bliss,  
 When in a harmony thou mov'st like this?

N. B. The *Epithalamium*, Translation of  
 an *Ode* of *Horace*, *Hope* and *Despair*, &c.  
 shall be inserted in our next.

The



# The GENTLEMAN'S Monthly Intelligencer.

JULY, 1735.

TUESDAY, July 1.



CAME on, in the Court of *King's-Bench*, the Trial of *John Duminel*, late Valet de Chamber to Lord Viscount *Bateman*, on an Indictment on the Statute of the 4th and 5th of *Philip and Mary*, for seducing and taking away by Flattery, and false Insinuations, Miss *Western*, an Heiress of 14 Years of Age, and Niece to Lord *Bateman*, and privately carrying her to the Portuguese Ambassador's Chapel, in *Golden-Square*, and there marrying her, without the Consent or Knowledge of her Guardians or Parents, contrary to the said Statute; and after examining several Witnesses, the Jury found him guilty of the said Indictment; Judgment to be given next Term, which, according to the Statute, is 5 Years Imprisonment, a Fine, and being bound to good Behaviour; the Heiress's Estate also to go to the next of Kin during her Life, and not to revert to the Husband after her Death. (See Vol. III. p. 666.)

MONDAY, 7.

The six following Persons received Sentence of Death at the *Old-Baily*, viz. *John Wilson*, for assaulting *Mary Harrison* on the Highway, and taking from her a Pocket, a Pair of Gloves, two Thimbles, and one Shilling; *Robert Morpetb* and *Robert Kiffe*, for robbing Mr. *Stamper* on the Highway near *Kingsland*, of two Guineas, a Silver Watch, and a Pair of Silver Buckles; *Edward Ormsby*, for stealing a Silver Tankard out of the House of *Richard Lilly*; *John Macdonal* and *Thomas Martin*, for stealing a Horse and a Bay Mare, the Property of Mr. *Lee* and Mr. *Thorpy*. Three were burnt in the Hand, three order'd to be whipt, and 32 cast for Transportation. Mrs. *Calloway* was tried for the Fire in *Cecil* and *St. Martin's-Courts*, and, after a Trial of four Hours, acquitted. (See P. 333.)

Last Month the Court of Lord Mayor and Aldermen made several Rules and Orders for the better Regulation of the Goal of *Newgate*, and safe-Keeping of the condemn'd Pri-

soners; viz. No Prisoner to be put into the Cells before Sentence of Death, and only one into a Cell: After Sentence, the Prisoner to be immediately confin'd to one of the Cells till his Execution, during which Time to have no other Sustainance but Bread and Water: Any Clergyman of Reputation to have Liberty to visit the Prisoners in their Cells, without paying any Thing for it: No Person to carry Food or Nourishment to any condemn'd Prisoner; to be visited but by one Friend at a Time, who is to stay but an Hour at once: No Person to visit such Prisoner out of Curiosity only: None to be admitted into the *Pres-Yard*, whilst the condemn'd Prisoners are going to and from Chapel; nor into the Chapel, at divine Service, from the Time of their receiving Sentence to their Execution: No such Prisoners to go out of their Cells, except to and from the Chapel, nor to stop in the *Pres-Yard* or any other Place, in their Passage: No Person to see any Prisoner after the Cells are lock'd up, which shall be every Night at 5 from *Michaelmas* to *Lady-Day*, and at 8 from *Lady-Day* to *Michaelmas*: After every Execution the Keeper to order the Bedding in each Cell to be air'd, and the Cells to be well clean'd: The Sheriffs Officers not to permit the Prisoners, in their Passage from *Newgate* to the Place of Execution, to drink any Wine, or any other strong Liquors, on any Pretence whatsoever.

THURSDAY, 10.

Came on at *Guildhall*, in the Court of *King's-Bench*, a great Cause, wherein *John Bosworth*, Esq; Chamberlain of *London*, was Plaintiff, and *Daniel Watson*, Shalloon and Drugget-Seller, Defendant: The Action was brought against the Defendant by the City of *London*, in the Name of their Chamberlain, for opening Shop in *Black-Fryars* and retailing his Goods there without being a Freeman of the City. The Council for the Plaintiff alledg'd that *Black-Fryars* actually belong'd to the City of *London* when it was a Monastery, and before Trades were ever occupy'd there; to prove which they produced several antient Records. They likewise cited a parallel Case, 15 Car. I. when an Action was brought

F f f

brought against one *Philpot*, a Shoemaker of *Black-Fryars*, for opening Shop and vending Shoes there without being free of the City; and after a Trial, by an equal and indifferent Jury of the County of *Hertford*, a Verdict was given for the City. The Defendant's Council pleaded Custom Time out of Mind, and call'd 11 Witnesses, who declar'd they had known *Black-Fryars*, some of them 20, 30, 40 Years and upwards, and that several Persons had kept open Shop there unmolested and not Freeman; tho' some of them could not deny but there had been People sued, particularly about a Year ago, when a Person suffer'd Judgment to go against him by Default. Upon the Whole, after a Trial of about 5 Hours, the Jury, who were all indifferent Persons chose out of the County of *Middlesex*, after staying out near half an Hour, brought in a Verdict for the Plaintiff, with five Shillings Damage.

SATURDAY, 12.

Her Majesty was pleas'd to direct a Commission, during his Majesty's Pleasure, to pass the Great Seal of *Great Britain*, authorizing *John Duke of Rutland*, *Spencer Earl of Wilmington*, *Henry Bishop of Hereford*, *Richard Bishop of Litchfield and Coventry*, *Thomas Bishop of St. Asaph*, and others, to visit the collegiate Church of *Manchester*.

THURSDAY, 17.

This Night an unhappy Accident happened at the *White Swan* at *Holborn-Bridge*, where *Mr. Sbarp*, a noted Bricklayer, who was employ'd by the City of *London* to turn the Arches over the Channels of *Fleet-Ditch*, having made a new Vault, was present with the Carpenters at striking the Scaffolding, and the Work not being sufficiently settled, it fell in upon them, and kill'd *Mr. Sbarp* and two of the Carpenters.

MONDAY, 21.

Five of the condemn'd Malefactors were executed at *Tyburn*, viz. *Kiffe* and *Wilson* for Foot-padding, in the first Cart; *Macdonald* and *Martin*, alias *Pup's-Nose*, for Horse-stealing, in the second Cart; and *Morpeth* for Foot-padding, in a Coach; the two in the second Cart behav'd very audaciously, calling out to the Populace, and laughing aloud several Times; tho' it cannot now be said they were in Liquor, the Orders of the Lord Mayor and Aldermen having been very strictly observ'd by the Keepers. *Macdonald* had been a notorious Offender, having been capitally convicted before; he had likewise been an Evidence against at least half a Score of his Companions.

WEDNESDAY, 23.

Was held a General-Court of the *S. S. Company*, when the Dividend on their Trading Capital Stock, for the half Year ending at *Midsummer* last, was declar'd to be one and a half per Cent.

*Mr. Ryssbrack* has finish'd the two fine Statues, which are to be erected on two marble Pedestals in the Octagon of the Garden of his R. H. the Prince of *Wales* in *Pall-Mall*. The Inscriptions carv'd on them are these:

Upon the Pedestal of King *Alfred*,  
Alfredo Magno,

Anglorum Reipublicæ Libertatisque  
Fundatori,

Iusto, Forti, Bono,  
Legislatori, Duci, Regi,

Artium Musarumq;

Fautori Eruditissimo,

Patriæ Patri

Posuit

F. W. P.

M D C C X X X V.

Upon the Pedestal of the Black Prince  
Edwardo

Edwardi Tertii Regis filio,

Optimo, Piissimo,

Galliarum Debellatori,

Qui

Partis strenue Victoriis

Modeste & Clementer Usus,

Laudem

Animi Alti, Benevoli, Verecundi,

Lauri omni Triumphali

Potioem Honestioremque

Merito Sibi Vendicavit,

Principi Præclarissimo

Antecessori & Exemplari Suo

Posuit

F. W. P.

M D C C X X X V.

A Cause was try'd at the Castle of *Tork*, between *Sir Miles Stapylton*, Bart. Plaintiff, and *Mr. John Carr*, Steward to *Sir William Strickland*, Bart. Defendant: The Action was brought for the Words following, '*Sir Miles Stapylton is a Papist, and keeps a Papist Priest in his House; and if you vote for him, that is the Way to bring in the Pretender; and if he be chosen, he will bring in the Pretender*': When after a Hearing of about two Hours, a Verdict was given for the Plaintiff, and 80*l.* Damages.

At the Assizes at *Northampton*, *Mary Fajson* was condemn'd to be burnt for poisoning her Husband; and *Eliz. Wilson* to be hang'd for picking a Farmer's Pocket of 30 Shillings. At the Assizes at *Chelmsford* for the County of *Essex*, 8 Persons were capitally convicted; but before the Judges left the Town they reprieved three of them, and order'd the other five for Execution; amongst whom are *Herbert Hayn*, one of *Gregory's Gang*, who is to be hung in Chains, and a Woman for poisoning her Husband, to be burnt. At the Assizes at *Oxford*, *William Mills* was capitally convicted for House-breaking, but was reprieved for 14 Years Transportation. At the As-



At Salisbury, 3 Persons received Sentence of Death, w<sup>iz</sup>. *William Webb* for Horse-stealing; *Benjamin Hiscut* for breaking open the House of *Mrs. Bendal* at *Sutton-Venty*, and stealing thence twenty Guineas; and *Stephen Francisco*, an *Arabian*, for assaulting a Person on the Highway, violently beating him, and robbing him of the greatest Part of his wearing Apparel. At the Assizes at *Worcester*, receiv'd Sentence of Death, *John Blackburn* for stealing a large Quantity of Cloth, *Jane Hornblower* for the Murder of her Bastard Child, and *Anthony Roberts* for Horse-stealing, who was afterwards ordered for 14 Years Transportation. At the Assizes at *Stafford* 4 Men were condemn'd for Horse-stealing.

Copy of a Letter from Northampton, dated July 21.

S I R,

I Here send you a sorrowful, but true Account, of a Person who died by the Bite of a Mad Dog.

*William Janes*, a Farmer of good Repute, in *Milton* near *Woburn* in *Bedfordshire*, was bit in the Nose by a mad Dog last *Easter-Day*. Immediately he felt a Pain shooting upwards into his Head; the Foam of the Dog went into his Mouth as well as Nostrils; the Wound bled plentifully for a long Time, and in less than two Hours he got some of *Dr. Mead's* Powder, and took a Dose according to Direction, and the Surgeon applied a Plaster to the Wound.

The next Day he went to the Salt-Water, taking the Powder with him, and was dipt in it three several times; thrice at a Time, and brought away some Quarts of it with him, and drank it. He continued six Weeks and longer generally well enough to go about his Business, and into Company, so that it was hoped all Danger was over, tho' many times taking a Dislike to Liquor, and had a Pain in his Nose, a Heaviness upon his Spirits, and a Stupor in his Brain; was indisposed at the Full of the Moon, and also in a Morning, till he had bathed, which he constantly did every Morning, and was then usually well and in good Order all the Day after.

At length, after having felt some little Indisposition the *Friday* and *Saturday* before, upon *Sunday, June 22.* (11 Weeks after he had been bit) going to drink a Draught of Beer, after Dinner, he was surprized to find that he was able to get down but a little. And the same Thing happened to him as he attempted to drink some Ale at a Friend's House that Afternoon. That Day he had many violent Fits of Sneezing, a Pain in his Nose, and was observed to stagger like a drunken Man as he was going to Bed.

That Night he got no Sleep, and on *Monday Morning June 23.* the grand Symptom,

the *Hydrophobia*, appeared to some Purpose. For tho' he could at first chew a dry Crust, or swallow a very small Crumb of Bread or Biscuit soaked in Milk or Beer, yet in a little Time he was seized with an utter Aversion to all Manner of Liquids. If but a Tea-Cup full of Small-Beer or Water touched his Lips, he started, and threw back his Head in a violent Manner, as terrified or strangled, and could not drink a Drop. Afterwards he could not bear it to come near him, and begged his Attendants not to attempt it. They put a little Beer into a Spoon, covering it from his Sight, and gave him a Straw to suck it in, but the first Drop that came into his Mouth, made him start, and throw back his Head in the same hasty Manner. He grievously complained of a Pain in the Belly, and Sickness in the Stomach, often striving to vomit, but brought up little besides Phlegm. He had also a Pain in his Nose, and on the Left Side of his Head, a Swelling or Soreness about his Jaws and Throat. All strip'd and flower'd Cloaths, and glaring Colours became so offensive, that he could not endure the Sight of them. His Understanding all this Day was clear and perfect, rather quicker than usual.

The next Night he had no more Sleep than the Night before, being in a very high Fever, restless, and much given to Talking. On the next Day (when the Moon was at full) his Heart began to heave and beat in an extraordinary Manner. This threw him into a most violent Sweat and terrible Fit, with Convulsions, which caused him to utter a Sound not unlike the Barking of a Dog: After this, tho' so well recovered as to talk reasonably; yet the Fever increased apace, with all its bad Symptoms. A red Colour in his Face was raised to the highest Degree, his Eyes became exceeding sparkling, fiery and ghastly; his Sweating was excessive, his Vomiting frequent and violent, which caused a great deal of Froth and Drivel to hang upon his Mouth and Nostrils, and yet (as he complained) he had not Power (he knew not why) to put up his Hand to his Nostrils to wipe them. Still he retained his Understanding, but not without a Mixture of Phrenzy, which increased every Hour. Being apprehensive of what might follow, he desired his Wife and Children to see him no more, for fear he should bite them, or do them some other Mischief, and mightily importuned the Company to fasten him with Cords or Chains to some Post or Beam, in some private Room, where none might see him. Accordingly, being no longer able to continue in Bed, he put on his Cloaths, and while they were preparing to secure him from doing Harm, stood, with one Chain upon his Leg, close up to one Corner of the Chamber, plainly discovering a certain Shyness and furious Look usual with mad People. No sooner was he fastned with Chains and Staples to the Floor

Floor in the Middle of the Chamber, and his Hands secured with Handcuffs, but he fell out with every one that came near him, tho' he had been for the most Part remarkably Meek and Mild before: And about Midnight complained of an excessive Coldness of Body, his Speech began to falter, and lying down on one Side, he died, in a Manner suddenly, and to Appearance easily, or without much Pain,

TUESDAY, 29.

Several of the Inhabitants of *Black-Fryars*, that are *non Freeman*, petitioned the Lord Mayor and Court of Aldermen, in behalf of themselves and others; and as they had settled there some Time, imagining they might lawfully do so, without being free of the City; finding their Mistake, offered each to pay 2*s*. for the Freedom of the City in the following Manner, *viz.* each of them 5*s*. down, and 5*s*. *per Annum* for four Years; but after a long Debate, the Court of Aldermen rejected their Petition. (See p. 389.)

#### MARRIAGES and BIRTHS.

**M**R. *Knollys*, only Brother to *Francis Knollys*, Esq; Memb. in the last Parl. for *Oxford*, married to *Mrs. Salway*, of *Woodford* in *Essex*, a 5000*l*. Fortune.

*Mr. Van Trip*, Son of a very rich Burgo-master of *Holland*, deceas'd, to the Lady *Catherine Grey*, second Daughter of the Earl of *Stamford*.

*Dr. Fullerton*, Physician to *Christ's-Hospital*, to *Miss Johnson*, Niece to *Sir John Barnard*.

*Nathaniel Blackerby*, Esq; a Justice of the Peace for the Liberty of *Westminster*, to the Widow *Philpot*, Daughter to *Nicholas Hawkismoor*, Esq; Surveyor of his Majesty's Works.

*James Mollow*, Esq; to *Miss Anne Molin*, only Daughter of the late *Mr. Peter Molin*; a young Lady of 350*l*. *per Annum*.

*William Jones*, of *Noss* in *Gloucestershire*, Esq; Warden of his Majesty's Forest of *Dean*, a Gentleman of 1000*l*. *per Ann.* to *Miss D'Oyly*, eldest Daughter of *Sir John D'Oyly*, of *Chislehampton* in *Oxfordshire*, Bart.

*Hon. George Berkeley*, Esq; younger Brother of the Earl of *Berkeley*, to the Countess Dowager of *Suffolk*.

*Sir Miles Stapleton*, Bart. Knight of the Shire for the County of *York*, to *Miss Weston*, a *Yorkshire* Lady of a vast Fortune.

*John Lewis*, of *Gloucestershire*, Esq; a Gentleman of 4000*l*. *per Ann.* to *Miss Bond*, Daughter to *Thomas Bond* of *Hertfordshire*, Esq; a 15,000*l*. Fortune.

*Lord Vere Beauclerc*, next Brother to the Duke of *St. Alban's*, to *Miss Chambers*, eldest Daughter of *Thomas Chambers* of *Hanworth* in *Middlesex*, Esq; a 20,000*l*. Fortune.

*Henry Fane*, Esq; one of the Clerks of the Treasury, to *Miss Row*, an Heiress.

*George Bincks*, of *New-Bond-street*, Esq; to a Daughter of *Col. Bret*, a 12,000*l*. Fortune.

*Rev. Mr. Addenbrooke*, Chaplain to the Bishop of *Salisbury*, and Rector of *St. Mary's* and *St. Chad's* in *Stafford*, to *Miss Wedgewood*, youngest Daughter of *Charles Wedgewood*, Esq;

*Richard Sheppard*, Esq; an eminent Brewer in *Southwark*, to *Miss Wiffingraft*, a 10,000*l*. Fortune.

*Rev. Mr. Heale*, M. A. Fellow of *St. John's College*, *Cambridge*, to *Miss Wilcox*, Sister to *Mr. Wilcox*, Clerk of the Vintners Company, a Gentlewoman of a very plentiful Fortune.

*Mr. George Franklin*, an eminent Tobaccoist in *Thames-street*, to *Miss Hannah Freeman*, Daughter of the *Rev. Dr. Freeman*, of *Tooting* in *Surrey*.

*Richard Arnold*, Esq; an eminent Attorney, to *Mrs. Marefcoe* of *Richmond* in *Surrey*, Widow, Sister and Heiress of *Edmund Jones*, Esq; deceas'd, a 20,000*l*. Fortune.

*George Cooke*, Esq; to *Miss Twysden*, youngest Daughter of the late *Sir Thomas Twysden*, Bart. a 5000*l*. Fortune.

*James Pritchard*, of *Berkshire*, Esq; to *Miss Jemima Candor*, only Daughter of the late *Sir John Candor*.

The Dutchess of *Portland*; the Lady of the *Hon. Mr. Talbot*, Son to the Lord Chancellor; the Lady of *Walter Blaket*, Esq; Member for *Newcastle upon Tyne*; and the Lady of the *Hon. Richard Arnold*, Esq; Surveyor General of his Majesty's Works, each deliver'd of a Daughter.

#### DEATHS.

**L**IEUT. Col. *James Eberfon*, at the Bath.

The Lady of *Sir Charles Hardy*, Knight Commander of the Royal *Carolina* Yacht.

*Capt. Pomroy*, Commander of his Majesty's Yacht the *Katharine*.

*William Boddington*, Esq; Surveyor of his Majesty's Forests in *Hampshire*.

*Peter Newman*, of *Cheshire*, Esq; He died a Bachelor, aged 94, and his Estate of 1500*l*. *per Ann.* devolves to *Mr. James Thrush*, of the same County, and his near Relation.

At *Tetuan*, *John Leonard Zollicoffree*, Esq; his Majesty's Ambassador, and Consul General to the Emperor of *Morocco*.

*Rev. Mr. Clarke*, B. D. one of the Senior Fellows of *St. John's-College*, *Cambridge*.

*Mrs. Fielding*, Relict of *Maurice Fielding*, Esq; reputed worth 16,000*l*. and 450*l*. *per Annum*.

*Sir Jacob Jacobson*, Knt. an eminent wholesale Ironmonger at the *Steel-Yard*.



At *Portsmouth*,—*Stansford*, Esq; Master Carpenter to the Office of Ordinance there. Her Grace the Dutchess of *Chandos*.

*Rev. Dr. George Read*, by whose Death two Livings are vacant in *Staffordshire*.

At *Ickenham-Hall* near *Uxbridge*, in the 90th Year of his Age, *Richard Shordiche*, Esq; who had been upwards of 50 Years in the Commission of the Peace for *Middlesex*.

In *Scotland*, the Right Hon. *Margery Murray*, Lady Viscountess *Stormont*, and Baroness of *Balvaird* and *Scoon*.

Countess Dowager of *Jersey*, Mother of the present Earl.

*George Tilbury*, Esq; at *Brumpton* in *Middlesex*.

*Capt. Jackson*, formerly Commander of one of his Majesty's Ships of War, and said to have died worth 20,000*l*.

#### Ecclesiastical PREFERMENTS.

**M***R. Geo. Almond* presented to the Living of *Kallington*, near *Pontefract*, *Yorkshire*.

*Mr. W. Campbell* appointed Chaplain to the Garrison of *Stirling-Castle*.

*Mr. Gilbert* of *Trinity-Hall*, *Cambridge*, presented to the Living of *Flamingham*, *Suffolk*.

*Mr. Bernard Wilson*, to the Rectory of *Blenford*, *Leicestershire*.

*Mr. Church*, to the Living of *Boxford*, *Suffolk*.

*Dr. Candler* succeeds *Dr. Rundle*, now Lord Bishop of *Derry*, as Prebend of *Durham*, and Master of the Hospital there. And *Dr. Stebbing* succeeds his said Lordship in the Archdeaconry of *Wilts*.

#### PROMOTIONS Civil and Military.

**T**HE Earl of *Middlesex*, Member for *East-Grinstead*, and eldest Son to the Duke of *Dorset*, made a Gentleman of the Bedchamber to the Prince of *Wales*.

*John Campbell*, Esq; appointed Lieut. Col. to Col. *Archibald Hamilton's* Reg. of Foot.

— *Daniel*, Esq; Lieut. Col. to Col. *Hargrave's* Reg. of Foot. — *Murray*, Esq; Major to Col. *Ponsonby's* Reg. of Foot. And — *Fitzroy*, Esq; Capt. in Col. *Cope's* Reg. of Foot.

*Francis Hutchenson*, Esq; made a Herald at Arms Extraordinary, by the Name and Title of *Arundel Herald*.

*Charles Townley*, Jun. Esq; made York Herald of Arms, in the room of *Philip Jones*, Esq; who resign'd.

*Mr. Turner*, Brother to *Cholmley Turner*, Esq; one of the Knights of the Shire for the County of *York*, unanimously chosen Register for the North Riding of the said County, an

Office erected pursuant to a late Act of Parliament. (See p. 277.)

*Samuel Sberlock*, Esq; made a Capt. in the 3d Reg. of Foot-Guards.

*John Guise*, Esq; made Lieut. Col. to the first Reg. of Guards, in the room of Major-General *Russel*, deceased; *Francis Fuller*, Esq; first Major; *Charles Frampton*, Esq; second Major; *Robert Brackley*, Esq; Captain; and *Henry d'Auverquerque*, Esq; Captain-Lieutenant.

*Capt. John Stevenson* made Major of the 4th Troop of Life-Guards.

*Capt. Grimes* made Deputy-Governor of *Guernsey*.

*Joshua Pembroke*, Esq; made Receiver-General for *Hertfordshire*.

At the Commencement at *Cambridge*, July 1, five Persons commenc'd Doctors of Divinity, viz. *Dr. Banyer*, *Dr. Richardson*, *Dr. Kerrick*, *Dr. Needen*, and *Dr. Wright*; three Doctors of Physick, viz. *Dr. Banks*, *Dr. Dawson*, and *Dr. Barber*; and 96 Masters of Arts.

#### Persons declared BANKRUPTS.

**S**AMUEL *Newcombe*, Jun. late of *Oakhampton*, *Devon*, but since of *Austle*, *Cornwall*, Malster.

*Thomas Brignall*, late of *St. Ives*, *Huntingdon*, Apothecary.

*Richard Ellison*, late of *Houndsditch*, *London*, Mercer, and since of *Radcliff-Highway*, *Middlesex*, Mercer and Chapman.

*Jeremiah Godfrey*, late of *Asbwell*, *Hertford*, Mealman and Chapman.

*James Myatt*, of *St. Paul*, *Covent-Garden*, Taylor and Chapman.

*Henry Fenn*, of *Norwich*, Worsted-Weaver.

*Mary Thompson*, of *York*, Mercer and Draper.

*William Shakleton*, of *Preston*, in *Lancashire*, Grocer.

*Robert French* the Elder, of *St. Alban's*, in *Hertfordshire*, Vintner.

*John Bailiff*, of *Manchester*, in *Lancashire*, Vintner.

*Thomas Mutlow*, late of *Jewin-street*, *London*, Founder.

*John Pembridge*, of *Gloucester*, Grocer and Chandler.

*William Cbenery*, of *Ipswich*, *Suffolk*, Plumber.

*John Chalkley*, of *St. John's-street*, *Middlesex*, Chapman.

*John Chapman*, of *Wantage*, *Berks*, Linnen-Draper.

*John Lovelock*, of *Newberry*, *Berks*, Mercer.

*Anthony Denison*, of *Kirkby* in *Kendal*, *Westmoreland*, Malster.

Prices

Towards the End of the Month.

## STOCKS.

S. Sea 83	Afric. 16
—Bonds 2l 18	Royal Aff. 96
—Annu. 105 $\frac{1}{2}$	Lon. ditto 12 $\frac{1}{4}$
Bank 139 $\frac{1}{4}$	T. Build.
—Circ. l. 8 2 6	3 per C. An. 93 $\frac{1}{2}$
Mil. Bank 108	Eng. Copper 2l. 2
India 146 $\frac{1}{8}$	Welsh dit.
—Bonds 4l. 16	

## The Course of EXCHANGE.

Amst. 35 11	Bilboa 39 $\frac{7}{8}$
D. Sight 35 9	Leghorn 51
Rotter. 36	Genoa 52 $\frac{7}{8}$ a 53
Hamb. 35 4	Venice 51 $\frac{1}{2}$ a $\frac{1}{8}$
P. Sight 31 $\frac{1}{4}$	Lisb. 5 6 $\frac{1}{4}$ a $\frac{1}{8}$
Bourdx. 40 a $\frac{1}{8}$	Oport. 5 6 $\frac{1}{8}$
Cadiz 40 a $\frac{1}{8}$	Antw. 36
Madrid 39 $\frac{1}{4}$ a $\frac{3}{8}$	Dublin 11 $\frac{1}{4}$

## Prices of Goods at Bear-Key.

Wheat 34 40	Oates 11 16
Rye 23 26	Tares 17 21
Barley 16 17	Pease 19 20
H. Beans 17 20	H. Pease 16 19
P. Malt 19 22	B. Malt 18 20

## Prices of Goods, &amp;c. in London. Hay 36 to 42s. a Load.

Coals per Chaldron 25 to 26	Ditto second Sort 46s. a 50	Mastick white 4s. od.
New Hops p. Hun. 4l. 10s to 5l.	Loaf Sugar double ref. 9d.	Opium 11s. a 12s.
Old Hops 3l. 10	Ditto single refine 6d.	Quicksilver 4s. 6d
Rape Seed 10l. a 11l.		Rhubarb 20 a 30s.
Lead the Fodder 19 Hun. 1 half	Grocery Wares by the lb.	Sarsaparilla 2s. 6d
len boards 14l.	Cinamon 7s. 8d.	Saffron English 30s 6
Tin in Blocks 3l. 13 6	Cloves 9s. 1d.	Wormseeds 5s.
Ditto in Bars 3l. 15 6	Mace 15s. od	Balsam Copaiwa 3s. 6d
Copper Eng. best 5l. 5s.	Nutmegs 8s. 7d.	Balsam of Gilead 20 s.
Ditto ordinary 4l. 16s. a 5l.	Sugar Candy white 18d.	Hypocacuanæ 4 s. 6d a 5s.
Ditto Barbary 8ol. a 9ol.	Ditto brown 6d.	Ambergreece per oz. 8s.
Iron of Bilboa 15l. 5s. per Ton.	Pepper for home consump. 13d.	Wine, Brandy, and Rum.
Ditto of Sweden 16l. 10s.	Ditto for Exportation 11d.	Oporto red per Pipe 30l. a 32l.
Tallow 25s. a 00	Tea Bohea fine 10s. a 12s.	Ditto white none
Country Tallow 24s.	Ditto ordinary 8 a 9s.	Lisbon red 25 l. a 30
Cochineal 18s. 3d.	Ditto Congo 10 a 12s.	Ditto white 26 l.
	Ditto Pekoe 14 a 16s.	Sberry 26 l.
	Ditto Green fine 9 a 12.	Canary new 25 l. a 28.
	Ditto Imperial 9 a 12s.	Ditto old 32 l. a 34.
	Ditto Hyson 20 25s.	Florence 3 l.
		French red 30l. a 40 l.
		Ditto white 20l.
		Mountain Malaga old 24 l.
		Ditto new 20 a 21 l.
		Brandy Fr. per Gal. 7s.
		Rum of Jam. 7 a 3s.
		Ditto Low Islands 6s. 4d. a 6s. 10d.
		THAT

## Grocery Wares by the C.

Raisins of the S. new 30s.

Ditto Malaga Frailes 16s.

Ditto Smirna new 20s.

Ditto Alicant 18s.

Ditto Lipra new 19s.

Ditto Belvedere 27s.

Currants 35 a 40s.

Prunes French none

Figs 19s

Sugar Powder best 54s. a 59.

## Drugs by the lb.

Balsam Peru 15s.

Cardamoms 3s. 6d.

Campbirre refin'd 7s.

Crabs Eyes 20d.

Fallop 3s. od.

Manna 2s. 6d. a 4s.



THAT after a long Struggle between the French Ambassador and the Minister of a certain Power, to engage the King of Sweden in their respective Interests, a Treaty was actually sign'd between Sweden and France for 3 Years. His most Christian Majesty to pay the Swedish Court a Subsidy of several 100,000 Crowns *per Ann.* during the said Treaty.

Letters from Vienna give great Commendations of Count *Konigsegg*, who having received the Emperor's Orders, rather to abandon the *Mantuan*, than sacrifice so many brave Fellows, was capable of making a safe Retreat from the Efforts of three Armies, each of whom was superior in Number to his own. History does not furnish a parallel Example of Ability and Conduct. (See p. 338.)

*Trepani* in Sicily, the only Place that held out for the Emperor in that Kingdom, is surrendered to the Spaniards.

*Orbitello*, on the Coast of Tuscany, is also surrendered to the Spaniards; and they have laid Siege to *Mirandola*, which is not to be expected to hold out long.

Whilst thus the greatest Part of Christendom seems in a manner to become *Bourbonites*, the Crown of France has thought fit to make a Step, which has much amused the World: The Marquis de *Fenelon*, the French Ambassador at the Hague, has acquainted the Dutch, 'That the most Christian King and his Allies, out of Regard to the pressing Instances of the maritime Powers, had agreed to consent to an Armistice, but wholly abstracted from any former Project or Plan, of which they plead entire Ignorance, and to have no manner of Thought on this Occasion.'

Count d'*Ublfeldt*, the Emperor's Minister at the Hague, had a Conference with the Deputies of their High Mightinesses the States General, and declared to them, in a Memorial delivered in the Name of his Imperial Majesty, 'That his Imperial Majesty having already given innumerable Instances of his sincere Desire for Peace, and Confidence in the Maritime Powers, a late Proof of which was his Readiness in accepting the Plan of Pacification as the King of Great Britain and their High Mightinesses had settled it, still was ready to give new Evidence of his pacifick Dispositions, and had accordingly invested him (Count d'*Ublfeldt*) with proper Powers to consent to an Armistice, being content that it should be a general one, and that Affairs in Italy should remain in their present State; but, on the other Hand, insisting, that for the Sake of the Princes of the Empire, whose Territories were exposed to the French Army, the most Christian King should withdraw his Troops from the Empire, those in the fortified Places excepted, and the Negotiations should be immediately commenced in a Congress, upon

'the Basis of the Plan of Accommodation concerted by the Maritime Powers.'

The Elector of Bavaria has, pursuant to the Emperor's Request, granted Passage for the Russian Troops thro' his Dominions, on Condition that they commit no Disorder therein, that they pay ready Money for what they have, and that they only pass by a Regiment at a Time, &c.

Notwithstanding the Endeavours of Admiral Norris at Lisbon, and of Mr. Keene at Madrid, to bring about an Accommodation between those two Courts, there still subsists so high a Resentment, that all Communication between the Subjects of each of these Powers is forbid upon Pain of Death; and the Spaniards have hang'd several of their Peasants, for having only sold Provisions to the Portuguese.

The Primate of Poland arriv'd at Warsaw the 4th Instant, and had a solemn Audience of King *Augustus* the next Day, when he made a Speech, in which having acknowledg'd his Majesty to be his lawful Sovereign, recommended the People to his Care and Favour, and wish'd him a long and happy Reign; he promis'd to use most sincerely his best Endeavours, during the Remainder of his Life, to promote the Service and Welfare of his Majesty and the Kingdom. His Majesty, in his Answer to him, assur'd him, that he would acquit himself thoroughly of his Engagements to maintain the Rights, Privileges and Liberties of the Republick, and would neglect no Means for re-establishing Peace and Union in the Kingdom, and rendering the People happy, trusting that as Primate he would assist him with his Counsels to accomplish those good Ends. This Audience being over, he was conducted to an Audience of the Queen, and had afterwards the Honour to dine with their Majesties. (See p. 338.)

The Court of Spain was certainly piqu'd beyond Imagination, at the Arrival of a British Fleet in the Tagus. It is reported, that when the News of it was brought to a certain great Personage, she was ready to swoon, declaring that if England dar'd send a Fleet so far this Year, nobody could say how much farther it would venture next.

The K. of Prussia is augmenting his Troops, repairing his Fortifications, providing his Pontoons, getting ready his Artillery, and filling his Magazines, as if he was on the Point of taking Part in the present War.

The last Advices from Naples, by Letters from France, bring an Account, that the King of both Sicilies (*Don Carlos*) was return'd there in perfect Health, and that he was receiv'd by the Acclamations of all the People: That his publick Entry into the Town of Palermo was made on the 30th of June, and his Coronation was solemniz'd the 3d of July.

## CLASSICAL.

\* 1. **D**R. Adam Littleton's *Latin Dictionary*, in four Parts. The sixth Edition, with very large Amendments and Improvements, 4to, price 17 s. 6 d.

2. *Ovid's Metamorphoses*, with an *English* Translation, as literal as possible, for the more expeditious Attainment of the Sense and Elegancy of this great Poet. By Mr. *John Clarke*. Printed for *A. Bettefworth* and *C. Hitch*, 8vo, price 5 s. 6 d.

3. *C. Sallustii Crispi Opera omnia quæ extant*, 8vo, price 4 s. 6 d.

\* 4. *M. Juniani Justinii ex Trogi Pompeii Historiis Externis Libri XLIV. Quam diligentissime ex variorum Exemplarium Collatione Recensiti & Castigati; & Notis Optimum Interpretum Illustrati: Quibus additur Chronologia ad Historiam accommodata; cum Indice Rerum & Verborum præcipue Memorabilium. In Usum Scholæ Mercatorum Scissorum. Editio secunda, accurate recognita.* Impensis J. & J. Bonwicke, & J. Walthoe, 12mo, price 2 s. 6 d.

## MISCELLANEOUS.

5. An Abstract of the Historical Part of the *Old Testament*, with References to other Parts of the Scripture. By the Hon. *Edw. Harley*, Esq; In 2 Vols. 8vo. Sold by Mess. *Ward* and *Wicksteed*, price 12 s. 6 d.

6. The Peerage of *England*: Collected from Records, old Wills, authentick Manuscripts, our most approv'd Historians, and other Authorities. By *Arthur Collins*, Esq; Printed for *R. Goslin*, *T. Wotton*, *W. Innys* and *R. Manby*, 4 Vols. 8vo, price 1 l. 5 s.

7. The Game of Chess. By Capt. *Bertin*. Sold at *Slaughters*'s Coffee-house, 8vo, price 5 s.

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